

# JOHN DRESSLER: RECOLLECTIONS OF A WASHO STATESMAN

Interviewee: John Dressler

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## Description

John Dressler is a native of Nevada, born in 1916. Mr. Dressler, a Washoe, typifies the Indian in Nevada, who holds to the Indian ways whenever possible. Dressler's life story illustrates the experiences of a reflective Indian youth nurtured in a family of elders who recognized the terminal aspects of the Washoe tribal ways. They prepared him to enter the non-Indian economy, to compete in it, and he in turn encouraged and prepared his own children to face a future society even more advanced.

The nomadic life of the Washoe Indians terminated with the mining and agricultural frontiers in western Nevada which followed quickly the Fremont expedition of 1844. By the 1850s some of the first mining operations were beginning and the first ranches in Carson, Eagle and Washoe Valleys were servicing the California '49ers and later emigrants. In 1864, Nevada, largely because of the Comstock and the settlements surrounding it, became a state. Confinement of the Indians had already set in by the time of the Pyramid Lake Indian War of 1860, and the reservations were established at Pyramid and Walker Lake in that period. It would be almost one hundred years later that John Dressler would record his life story. Even his grandfather must have been born after the reservation had begun.

When John Dressler speaks about his grandfather's homestead ranch, he is speaking about a non-Indian economy—the agricultural frontier. His aunt's and uncle's employment during the summers at Emerald Bay, Lake Tahoe, where he learned the ways of nature, was in a non-Indian milieu, though Tahoe was ancestral land where the Washoe had summered generation after generation in communal clans.

The first generation Washoes (after the white settlement) were still steeped in the traditions of the tribal Washoe, but succeeding generations up against white culture and employment in the non-Indian economy increasingly lost their Indian identity. Most present-day Indians recognize this, and many of them cannot even speak their native language. Acculturation long ago pulled the Indian away from the ways of his forefathers. Even John Dressler's grandfather was already a frontier rancher when John was born on February 27, 1916. If his grandfather were fifty, sixty at this time, he would have been born between 1866 and 1876, so that the grandfather's parents would have been born about 1816-1826 and would have been one of the tribal groups living in Nevada when Jedediah Smith, the first white man to cross Nevada, came through.

Dressler must have entered Stewart Indian School about 1922 and graduated about 1935, when he began work on road construction at Pyramid Lake. This was the beginning of his formal education. He already spoke English, which he had picked up largely from white playmates, both at Emerald Bay and in Carson Valley. He was popular with his classmates and was elected student body president when he was in high school in Stewart; he also participated in athletics. At Stewart he also had to work on ranches during the summer to earn money. Though he had a scholarship

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## Description (continued)

offer to go on to Northwestern Teachers College in Oklahoma, his finances did not permit that, so he began his working life, largely based on the vocational training he had received at Stewart.

Dressler found employment in Sparks with the Southern Pacific Railroad, where he learned welding, and later in Reno as an iron worker. He became aware of the unions and gained a reputation as being able to work with people. Later on in scouting and church work and finally with tribal and inter-tribal councils, John Dressler worked to better the living conditions of Indians and non-Indians.

John Dressler has a nostalgia for Indian culture, but he recognizes that education and training are essential and that with education and employment the Indian becomes more identified with non-Indian society. He has achieved much because he devoted himself, his family, and his friends to helping people. He has perpetuated and passed on the Washoe teachings of his grandfather.

**JOHN DRESSLER:**  
**RECOLLECTIONS OF A WASHO STATESMAN**

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An Oral History Conducted by Mary Ellen Glass

University of Nevada Oral History Program

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University of Nevada Oral History Program  
Mail Stop 0324  
Reno, Nevada 89557  
unohp@unr.edu  
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Director: Mary Ellen Glass

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## PREFACE TO THE DIGITAL EDITION

Established in 1964, the University of Nevada Oral History Program (UNOHP) explores the remembered past through rigorous oral history interviewing, creating a record for present and future researchers. The program's collection of primary source oral histories is an important body of information about significant events, people, places, and activities in twentieth and twenty-first century Nevada and the West.

The UNOHP wishes to make the information in its oral histories accessible to a broad range of patrons. To achieve this goal, its transcripts must speak with an intelligible voice. However, no type font contains symbols for physical gestures and vocal modulations which are integral parts of verbal communication. When human speech is represented in print, stripped of these signals, the result can be a morass of seemingly tangled syntax and incomplete sentences—totally verbatim transcripts sometimes verge on incoherence. Therefore, this transcript has been lightly edited.

While taking great pains not to alter meaning in any way, the editor may have removed false starts, redundancies, and the “uhs,” “ahs,” and other noises with which speech is often liberally sprinkled; compressed some passages which, in unaltered form, misrepresent the chronicler's meaning; and relocated some material to place information in its intended context. Laughter is represented with [laughter] at the end of a sentence in which it occurs, and ellipses are used to indicate that a statement has been interrupted or is incomplete...or that there is a pause for dramatic effect.

As with all of our oral histories, while we can vouch for the authenticity of the interviews in the UNOHP collection, we advise readers to keep in mind that these are remembered pasts, and we do not claim that the recollections are entirely free of error. We can state, however, that the transcripts accurately reflect the oral history recordings on which they were based. Accordingly, each transcript should be approached with the

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In order to standardize the design of all UNOHP transcripts for the online database, most have been reformatted, a process that was completed in 2012. This document may therefore differ in appearance and pagination from earlier printed versions. Rather than compile entirely new indexes for each volume, the UNOHP has made each transcript fully searchable electronically. If a previous version of this volume existed, its original index has been appended to this document for reference only. A link to the entire catalog can be found online at <http://oralhistory.unr.edu/>.

For more information on the UNOHP or any of its publications, please contact the University of Nevada Oral History Program at Mail Stop 0324, University of Nevada, Reno, NV, 89557-0324 or by calling 775/784-6932.

Alicia Barber  
Director, UNOHP  
July 2012

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## INTRODUCTION

John Dressler was a native of Nevada, born in 1916. He died in October, 1970. As a leader of the Washo Indians in Nevada and California, Mr. Dressler contributed much both to his tribe and to his native state. Dr. Waiter C. Wilson's introduction outlines some of those contributions.

When invited to participate in the Oral History Project, John Dressler accepted graciously. He was a careful chronicler of his life's history through four recording sessions, all held in the offices of the Inter Tribal Council in Reno between January and April, 1970. Mrs. Effie Dressler and Professor Mary Rusco of the University of Nevada Archeological Survey reviewed the transcript of the interview, making no significant changes or additions to the text.

The Oral History Project of the University of Nevada, Reno, Library preserves the past and the present for future research by recording the recollections of persons who have been important to the development of Nevada and the West. Scripts resulting from the interviews are deposited in the Special

Collections departments of the University libraries. Mrs. Effie Dressler has generously donated the literary rights in John Dressler's oral history to the University, and has designated the volume as open for research.

Mary Ellen Glass  
University of Nevada, Reno  
1972



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## SPECIAL INTRODUCTION

John Dressler, a Washo, typifies the Indian in Nevada who, though identified in the non-Indian culture, holds to the Indian ways whenever possible. His life story, recorded here, illustrates the experiences of a reflective Indian youth nurtured in a family of elders who recognized the terminal aspects of the Washo tribal ways. They prepared him to enter the non-Indian economy, to compete in it, and he in turn encouraged and prepared his own children to face a future society even more advanced.

A few dates seem necessary to establish bench marks for measuring the economy and the way of Indian life about which John has talked. We must remember that the nomadic life of the Washo Indians terminated with the mining and agricultural frontiers in western Nevada which followed quickly the Fremont expedition of 1844. By the 1850's some of the first mining operations were beginning and the first ranches in Carson, Eagle and Washoe Valleys were servicing the California '49ers and later emigrants. In 1864, Nevada, largely because of the Comstock and the settlements

surrounding, became a state. Confinement of the Indians had already set in by the time of the Pyramid Lake Indian War of 1860, and the reservations were established at Pyramid and Walker Lake in that period. It would be almost 100 years later that John Dressler would record his life story. Even his grandfather must have been born after the reservation had begun.

Thus, when John speaks about his grandfather's homestead ranch, he is speaking about a non-Indian economy—the agricultural frontier. His aunt's and uncle's employment at Emerald Bay, Lake Tahoe, during the summers where he learned the ways of nature, was in a non-Indian milieu, though to be sure, Tahoe was ancestral land where the Washos had summered generation after generation in communal clans.

There is no doubt that the first generation Washos (after the white settlement) were still steeped in the traditions of the tribal Washo, but succeeding generations up against white culture and employment in the non-Indian economy increasingly lost their Indian identity. Most present day Indians recognize this, and

many of them cannot even speak their native language. Acculturation long ago pulled the Indian away from the ways of his forefathers. Even John Dressler's grandfather was already a frontier rancher when John was born February 27, 1916. If his grandfather were fifty, sixty at this time, he would have been born between 1866 and 1876, 50 that the grandfather's parents would have been born about 1816-1826 and would have been of the tribal groups living in Nevada when Jedediah Smith, the first white man to cross Nevada, came through. These were the tribal Washo.

Thus, when we view the Indian life that John Dressler grew up in, we are witnessing the post-tribal cultural beginnings when the Indian began to identify with the white society, albeit still largely peripheral in a cultural sense! The very name Dressler relates to the ranch life of Carson Valley.

John must have entered Stewart Indian School about 1922 and graduated about 1935 when he began work on road construction at Pyramid. This stage of John's life was the beginning of his formal education. He already spoke English which he had picked up largely from white playmates, both at Emerald Bay and in Carson Valley. That he was popular with his classmates is attested to by his selection as student body president when he was in high school at Stewart. Here he also participated in athletics: baseball, track and football primarily. Here he also had to work on ranches during the summer to earn money. Though he had a scholarship offer to go on to Northwestern Teachers College in Oklahoma, his finances would not permit that, so he began his working life, largely based on the vocational training he had received at Stewart.

His avowed curiosity about non-Indian life led him into employment in Sparks with the Southern Pacific Railroad where he learned welding and later in Reno as an iron worker

where he "made a lot of friends among the non-Indians working in the (boiler) shop." Here he became aware of the unions and organization and gained a reputation as being able to work with people, to get along with people. Later on in scouting and church work and finally with tribal and inter-tribal councils, John Dressler gave of himself and his recognized talent for working with people to better the living of both Indian and non-Indian.

He has a nostalgia for the Indian culture and its ways but recognizes that education and training are as essential for the Indian as for the non-Indian, and that with education and employment the Indian becomes ever more oriented and identified with the non-Indian society. Education, reaching farther back into the realms of the preschool child and educational television reaching into the Indian community if not each home, both lead to an earlier absorption and acculturation into the American mainstream.

We can empathize with Dressler when he talks of the "bona fide" residents of the colony who are against change. Also, it is easy, knowing the pattern of Dressler's dedication and long years of service to the ways that are good for his own and all people, to conclude that John Dressler, however lacking he may have been in the formally educated sense, achieved more for people because he is of the people and has devoted himself and his family and all his friends to helping people. This is his message, his cause and his contribution to Nevada and his fellow man. In this way he has been an exemplar of the good of the Indian culture. He has perpetuated and passed on for posterity the teachings of his grandfather of the Washo ways that were good.

Walter C. Wilson

Author, *The Oneness Trail: A Novel of the Washoe Indians*

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## MY EARLY LIFE, EDUCATION AND CAREER

I was born in Carson Valley at a little settlement, town, called Sheridan, Nevada. As far as I know, after I was born, my mother died two weeks after, and my grandparents took me to their home, which is approximately five or six miles away from that area. And there, I was brought up. And between my grandparents and an aunt (a sister of my mother), [they] took a hand in raising me. I lived with my grandparents at separate times during my early childhood, and I feel that what I was taught by those people has a bearing on the background that I have today.

My granddad had a little homestead area where we raised garden goods, vegetables of all types, an orchard; and separately, he used to plant a patch of potatoes. Considering the needs, I don't think we were ever lacking of all the necessities of life, he being, we felt at the time, a good provider for his family. All our family members used to come every fall, and we used to distribute much of our vegetables and fruit and potatoes in helping out many of our relatives. I spent a good portion of my younger days in rural areas. And, of course,

on the grandfather's place, we had horses and sheep and such as that that we provided our family with.

And at times during the fall, during harvest time, such staples as we did not have or could not provide for the family was traded in the ranching area and in the general store that was located in the town of Minden. These staples such as flour, sugar, salt, and such as that, was obtained from this store. Some articles of clothing were purchased. Most of our younger peoples' clothes were made by the older women of the family, which clothed our younger people.

There, at this particular time, we did not really participate in any particular Indian community. This one family, with my grandfather and grandmother as elders of the family, existed away from an all-Indian community.

I will tell about my young experiences in Carson Valley, what it meant to be a young Indian boy there. I spent a good deal of my childhood days in Carson Valley and Lake Tahoe area, living with my grandparents part

of the time, an aunt the other part of the time. And as I grew, I began to realize that we were a group of people that were not accepted on the same basis as other children, meaning the white children. We had quite a number of Indian youngsters that we used to all run with, and we felt, because of the prejudice in the area, that we were not acceptable to the non-Indian communities. In the later years, this weighed considerably upon my mind.

As youngsters growing up in the rural areas, we had various responsibilities to perform. I don't think there was really anything outstanding in my life that I can say I can really remember back to, other than that we, as a family, used to work as a unit. I think this is one of the greater aspects of life that I had learned early, to realize that in order to work together, in order to get things done, there has to be a certain amount of cohesiveness among our family life.

As I grew older (I was approximately five or six years old), I remember when we used to travel to Lake Tahoe. My granddad, after spending the winter in the Valley, in the latter [part] of April or May, he used to transport us up Kingsbury Grade to an old sawmill that existed part way up the mountainside going over toward Lake Tahoe. And we'd camp there overnight, and then, because of snow, he could not transport us any further than the mill. And there, at the mill, we used to make a sled, and we'd pack all our gear on the sled and then we'd pull it over and walk from that old mill over the summit to Bijou. And then we'd take a boat from Bijou over to Emerald Bay. And there, at Emerald Bay, we'd spend the summer. My aunt and uncle had been doing this for a good number of years previously, and they'd work in that area through the summer, and then, before snowfall in the fall, why, we would return back to the Valley.

The experiences that I have had living up at the Lake is something that I feel all youngsters today are lacking in their everyday growing up period. I practically had the entire bay to run in, and I was somewhat independent in a way because this is a way of life with our people. Our cultural background and our traditions allow all youngsters to learn of nature and a way of life in the open. And I felt what I had gained in living at Emerald Bay and the experience in this way of life that I had gained some knowledge in coping with nature.

I remember quite a lot about Emerald Bay. There used to be kind of a building set out in the lake on pilings. In the evenings, we used to go out and sit in the walkway on rocks and watch various plays being put on by what seems to me today organizations that put on dramatics, and such as that. And dances used to be held and we used to go down and listen to music and watch people dance. Then there used to be a little store, the grocery store, where we used to go, and tourists there would come in and they'd buy me candy and such things as that. In fact, I enjoyed living at Emerald Bay at that time.

Then there was quite a lot of swimming. And I had some friends that lived down at the mouth of the bay. They were white people. There was a boy and his sister that lived there, and I got acquainted with them. I think this is where I learned to talk in the English language. Prior to that, I couldn't—I never spoke any word of the English language.

In learning the English language, I never thought to try and teach my white friends the Indian language. I felt that—whether I did feel it or not, I—perhaps I did feel that I was at a disadvantage because I could not speak the English language as well as my friend. And I needed to learn because the predominant people in the area were English-speaking people.



Although we were good friends, oftentimes he had a little more toys and better toys than I did, and once in a while, we'd fight over his toys [laughing]. But we got along real well. We sailed boats and played with them. And I had a few little wagons, and such as that, and then we'd sometimes—. We lived in a hilly area, and the ground there is composed of clay. And during the summer—during the dry season—this ground would harden, and it made a real nice slide. And oftentimes we'd slide down those steep banks and we'd wear out our clothes, and our parents didn't really approve of it. (Laughing) So eventually, we got an old frying pan and such things as that, and maybe a piece of wood or whatever we could sit on, and slide down the hill. So this did not deprive us from eliminating the slide.

And there was a whole area of what they might call wildlife area. We stalked small game and small animals. And we caught squirrels and chipmunks and made pets of them. And this is the way, when we were youngsters, we spent a good part of our day. And although we may be gone for half a day at a time, our parents never seemed to worry too much about where we were. They didn't come looking for us or anything like that because we always returned after the activities of the day.

And there was trees to climb, and there was bushes to climb through, and there was rocks to get up on, and jump from rocks—one rock to another—and so on, and then when we had tired ourselves of that, we'd go down to the lake and swim—really enjoy ourselves.

Back when I was a youngster living with my grandparents, I believe one of the most outstanding things that I was taught was to be good to people. And, of course, this is one of the philosophies of our tribe that many of our youngsters were taught, that we should live righteous without violating the laws of nature, and respecting other human beings as people.

And in this way, I think we began to build up a background to the point where eventually, we feel that we are part of the human race that should be helping other people and working along with them.

We were also taught (this relates to ecology) —we were taught never to destroy. I remember when my grandparents used to teach us youngsters about not killing animals wantonly, insects, or destroy trees, or anything of nature because our ancestors had derived their existence from these various things. Whether we use the particular plants or fruits, there's something related to it that makes it exist. This was emphasized to us youngsters when we were small. And we were told never to get no more than what we can use. During the course of our gathering or for storage purpose, we get all we feel that we need to carry us through the winter. That was long before our time, but this is the way they existed, and this is the way they carried on. They feel that as youngsters, we should know these things to carry on. Of course, this relates to other things later on, too.

I think their philosophy, the old peoples' philosophy at that time, was something worth living up to. And although perhaps some of our cultural practices, some of our religious practices weren't exactly what it should be, there is a possibility, I've always thought, that utilizing my ancestral cultures and also using the American society cultures, that we could combine the two and I always felt that this kind of a culture would be great.

Since many of our people are becoming educated in the ways of the American people—American society, much of our culture has been lost, and I feel that we don't really have set standards in our culture any more. Some of our younger people still understand the Indian culture and some of the things that they were taught as youngsters. But

many more of our youngsters, I would say—and the majority—now that they have been educated and they are being educated, they don't take some of our cultural practices and some of the cultural teachings of our people too seriously. They feel there is no place for it. But actually, I feel there is a tremendous amount of contribution. Our people can still contribute to the American society.

One of the things that our people practice is working together. We didn't live as a tribe, but we lived as a clan, or in families. We did combine all our tribal efforts into one unit. We were so spread that oftentimes this would be difficult. But at least once a year, we'd get the majority of our people—our tribal people—together for some kind of an annual function, and this is when the majority of our tribal people get together. And at this time, I think what they have practiced and what they have taught they practiced at this particular function. If at any time any member of our people are traveling, although they may be strangers, they stop at a site where some of our people are living. They are always welcome to whatever our people had, providing they do not abuse their welcome. And oftentimes, when their family is in movement, they'd stop, and they'd be fed, or they'd partake of the various things that are within the family. But this goes on throughout our entire tribal groups.

Another one of the things I believe I was taught by my grandparents, even as young as nine, ten years old, (was] many of our youngsters were at liberty to travel here and there, although maybe not a great distance away. But we'd be away from home two or three days at a time. And at these times, my grandparents used to tell me not to particularly participate in something that's going on, but if I'm not sure of what is going on, they used to tell me to stand around—

stand back and watch, observe. And if I feel within my mind that this is a good thing to participate in, then I could participate. But if it is not, then I'd refrain from participating. I think this has a tendency among our young people. I'm quite sure many more of our young people were told this very same thing. But this gives us some kind of an incentive to do the things we want to do, providing we do the right thing. And I think it makes us feel—makes us think—whether this is the right thing to do or the wrong thing to do. And it gives us some area here to differentiate between right and wrong. I think this is one of the most outstanding parts of my life because I've always remembered it, and I even so much as passed that on to my children.

Our religious aspects are somewhat simple. It isn't so intricate, but we feel that every youngster born has a purpose in life. They are taught the ways of our people, and as they grow older, they begin to learn the various practices that our people have in the areas of training, religion. Oftentimes, we are taught the cultural background. But we do not learn this all in age groups. We are taught this as they see fit to teach, to pass these various informations on to us. When they feel we are ready to accept such teachings, this is when it's taught.

As far as our ceremonies that we have at the birth of youngsters, the father has to abide by certain rituals and the mother has to abide by certain rituals, which isn't too strenuous, but nevertheless, it's one practice of the tribe.

Then after birth, when the baby is about one month old, they have a what they used to call the haircutting ceremony where the mother gets her hair cut and the father gets his hair cut and the baby gets a haircut, and they wrap the hair of the baby to the cradleboard. They say something like if they wrap this lock of hair of the baby's to the right side of the

cradleboard, then he'd be right-handed, or something like this.

But then as time goes on, the boy—if it's a boy—then he'd have to learn the various ways of our people, being taught how to hunt. At first, if it's a boy, up through his tender years, he's in the care of the grandmother and the mother. Both boys and girls, [if they're] in the tender age, the children are in the care of the mother and the grandmother or the aunt—whoever is available. Then the girl continues on to work with the mother or grandmother, aunt (the women's side of the family). In the case of the boy, if he becomes ready for learning how to hunt and how to do various things—how to build shelters, and so on and so forth—he begins to work with the menfolks up to the time he is ready. The boy, during all his young age, if he should happen to go out with a hunting party and brings in his share of the game, he is not allowed to partake of any of it until he has accomplished certain standards. And then, when he is ready, then the head of the family, usually the father, proclaims him ready to partake of his own game.

I think many of our practices has a way of disciplining our people from a young age on. This is being done from the earliest age, when the child begins to understand, that the training begins. Today, it's difficult to do these practices, practice these old ways of teaching our youngsters because they are so involved in school and other activities that they are perhaps a little more interested in. Of course, what our people at that time went through was part of their education.. They didn't particularly spend regular hours at it, but it was done when the time was convenient, and considering the boy's age, or the girl's age, and up through the years. It wasn't any particular long day sessions at it. Perhaps it would just go along with a daily chore or the daily activities.

And after the young people had reached the age of marriage, they do marry, and they may bring their spouse to live with their parents or they may start a new family group, or they can move in with their in-laws (the girl's parents or the father's parents) and form a family group, and such as that. Or they may start their own family group. And at all times, the husband or the father is the head of the house. Very seldom you'll see the wife as head of the house, but she also has her chores to do, which would be gathering various things for the household. The father's responsibility was to provide for the family.

In death, at a time when someone pass away, we don't make a big ritual out of it. Among our people, it's felt that the individual that died should rest in peace, and there is a prayer being given by the elder of the family group who would proclaim that the person [who] died should continue on his journey and not come back. Because they feel spirits do come back and eventually they bother people to the point where the individual becomes sick or something doesn't go right. They'd tear down the house in which the individual lived to eliminate the spirit's coming back to it. And the belongings are either buried or burnt. That's the reason why you see—. It's not being practiced any more. People still continue to live in the house now, although the individual that owned it, or had lived in it, has passed away. Our people have discontinued the demolition and the practice of moving. Of course, actually, they don't have any place to move to now, as they used to have.

I used to hear of our people cremating. They didn't really have the tools to dig graves during the winter when the ground was frozen, and they'd go to cremating. They practiced both burial and cremating.

They feel the spirit can create sicknesses or create bad feelings among the people. And

this is one of the reasons why they don't like to see the spirits come back after the person has died, although he may be a good person in many ways. But it's just one of those things that they believed in at the time.

To some extent, this is still being practiced. I think the Washo people still carry much of their old traditions and their practices even to this day.

When I was growing up, through the ages of seven, eight years old, from then on up, there was much to be done. And we were somewhat economically poor at the time. Although I was taught many of these things, much of our time had to be spent in working to bring some kind of income to our family. And much of these practices had somewhat died away about that time. But still, I think what I have learned through my grandparents has stayed with me even up to this day. And I don't—well, it's real difficult to go through the process of our older people when they had the opportunity to practice what they were taught. But as I was growing up, I had to work, and I got to work on ranches and various other things. Then I had to go to school. So this took up a considerable amount of my time, which could have been devoted to the cultural practices of my people. And about this time, all the cultural practices that we were taught, we couldn't participate too well in it with the other things that we had to do in preparing ourselves for the present day.

But I often remember what I was told. Some of the things that we could still apply, we do apply, but not entirely as a whole. And some of the things that I went through during my young days, like as growing up, that I'd go hunting and bring in game that I wasn't allowed to partake of it. Today, our youngsters, we don't hold them strictly to this any more. But we do teach our youngsters not to destroy property, not to destroy

natural things, and in hunting game, only get what you went out to hunt for. Today, I see people—even grownup people—shooting everything they see. Birds flying, they'd shoot at it, knock it down and kill it. And I think this is just wanton destruction. And many of our people disapprove of this kind “ of activities. Although some of our young people may do this at times, the majority of them would refrain from it.

What did I plan to make of my life as a youngster? I never really gave it a thought. I think I've led a full life, although sometimes it is hard. But I rather lived it as I saw it under different circumstances. There was no particular—I wouldn't say there was any particular dislike for the American education system. I just felt that it was one of the things that I had to—I had to go to. And although I've been taught to some extent of our Indian way of life and the background, I realize that this had to be. But then again, when I was going to school, I really didn't think too much of it. I just took things as they came along. And I lived it the way I thought I should. But actually, I didn't really know what was in store for me after I did finish school, but I just more or less worked into it. When I got to be of high school age, why, a bunch of us kids used to talk about what we'd like to do and what we thought we'd like to do, but many of us couldn't go into higher education because there was no finances. And because of a lack of finances, although probably many of us could have gone on into higher education from high school, we had to go to work. Quite a few of the young people that I went to school with are working now. And they're either good construction people, or they're good office workers, and such as that. But really, we didn't have too much choice when we were kids. We just more or less did what we had to do and what was open to us.

Well, what our people taught us didn't really pertain specifically to the American society. That was something else that we had to learn while going to school, although maybe the background that we were taught stood us well to work with people and be conscious of various things that surround us, and act accordingly. Perhaps this stood us good as far as our cultural teachings were concerned. But anything else that we learned in school was foreign to our Indian teachings. And there, we had to make up our own minds as to what we wanted to do and what we'd like to do. And most of us, I think, knowing that although our finances were very limited, that we'd have to do the best we can with what we've had.

I said that I was taught that I must do good to people. What did it mean to do good? Well, it's living a righteous life, for one thing. And each time when we were kids, my granddad used to sit all us youngsters in a semicircle and used to talk to us, and then he'd pray and he'd bless all us children. It's mostly emphasized that we grew up to be good people. Good people is to mean that we have consideration for others, that we take care of our own, and we take most generally what is taught in the churches of American people. Like they say, be kind to others and they'll be kind to you, and vice versa, and so on and so forth. This is the same principle. I think in the Ten Commandments in the Bible, I think it's somewhat similar to the way our people are taught. Actually, there isn't anything different in the Bible than the way our people have taught us. There may be a different technique or different way of teaching it, but nevertheless, the principles are about the same. And in this way we were able to cope with the American societies and their educational system, and this is the way we grew up.

I think our background teachings, as being a Washo, I think we were taught as Washos. Of course, every tribe has something a little different from one tribe to another. Being a Washo, I was taught the way of a Washo life, and this could be quite different from any other tribe. So I feel that there are basic differences between Washos and, say, Paiutes, that make them more than Indians? Right. I think so, yeah. In fact, I know many of our people have practiced what they were taught. Because particularly people of my age or older, they have a—if somebody goes to visit somebody now, and whether they visit in the middle of the day or middle of the night, most generally, our people would ask if they're hungry, or have they had anything to eat before they got there. And if they say no, or something, then things are being prepared so that they won't have to go hungry. This is the kind of a thing that we were taught. And if they know definitely somebody has traveled a long ways to get to where our people were, they won't even bother to ask whether they're hungry or not. Things begin to get prepared. And this is the way our people were taught.

Today, in the younger generation, this is not being practiced. I think the American culture has quite a lot of influence over our old way of living. But we accept it for what it is. But then again, we still have several people that will practice the old way of our Washo people.

What we were taught as youngsters I think is something real good. It's hard to instill our young people any more this kind of a thing because like I've said before, they're too occupied with other things, although some of the fundamentals I think we could teach our youngsters. But as far as the practices of our initiations and one thing or another, this would be somewhat difficult. In the later years, even among our elder people, it got to



the point where they were beginning to say, “Well, I see hunters getting game and this and that without having to go through the kind of rituals we have to go through in order—,” and such as that. I think a lot of it has been lost to the younger generation now.

When a young girl becomes a young woman, they have a ceremony for the young girl. And they teach her to be upright and strong, and it’s just similar to the boy’s. But what they instilled in her was being proud and able to support a family, bear strong children, and those kind of things, where when she begins to rear her own family, that they be good, strong children. Then from there, it’s just almost the same repetition again for the youngsters.

I don’t think my life would be any different now, although I have never lived on a reservation until I came to the Reno-Sparks Colony. And then when I did come to the Sparks Colony, I already had a family. Perhaps if I had been raised on a reservation all during my younger age, it probably wouldn’t have made any difference. But when I did come to the reservation, I was more in contact with the Indian people—not particularly Washos; I was in contact with Paiutes and the Shoshones living in the community. And in fact, I think this gave me a better idea of how other people lived besides Washo people, and perhaps this is the reason why a group of us got together and saw that the formation of [the] Inter Tribal Council was a necessity. Perhaps if I had never moved on the Colony, I wouldn’t have been involved in the organization of the Inter Tribal Council.

And I might say, too, at this time, perhaps where we have lost much of working with my people was because I was away from home in a boarding school about nine months out of the year. And actually, there was a long lapse of times in between there that when I was

back with my grandparents that what I could have learned more in our tribal traditions and practices, I really didn’t get to learn more than I did. But I think I learned the basic things in the younger age, which stood me well.

And then, in later years, about the time I was about ready for school, my grandparents took me to a boarding school at Stewart. And this is where I started school. Although I was able to talk fairly good English, I wasn’t fluent. But after I had started school, I was the second smallest child in that school. And all through the primary grades, I don’t really recall those days because of the routine activities of the boarding school. It didn’t impress me too much because of the prior activities that I had carried on previously to going to school.

The reason why my granddad took me to Stewart was because of finances. We actually did not have the finances to carry on educational necessities, to attend the public schools in Carson Valley, whereas the boarding school provided the necessary board and certain items of clothing. I felt at the time they really didn’t have any choice of sending me to public schools. So the only thing they could do was send me to the boarding school.

The finances are still the problems of our Indian people today. Many of our people, although they have a little more broad knowledge of various agencies and areas, sources of assistance, and such as that, I think our people have taken a little more advantage of the assistance programs that have occurred in the past fifteen to twenty years.

To my knowledge, during the time that I was going to school, there were no Indian youngsters either in the elementary grades or the high school attending the public schools in Douglas County.

During the time I was going to school, we were pretty much regimented, and it was somewhat like a military school. We used to

have to march in formations to all activities, where today, the youngsters, when they go to a general assembly, why, they just walk over or drive over, or however they can get over there. In the days when I was going to school, we used to have to march in columns to the general assemblies and any other activities that was going on in school.

And what did strike me in attending the boarding school, some of the rules and regulations that were imposed on the students were somewhat strict. I remember at a time when we were not allowed to speak our own Indian language. If we were caught speaking our Indian language, this was punishable by extra duties on a weekend or evenings with some menial task. But I feel that the school had some good points in itself in the area of discipline. We were taught self-discipline, and we were taught respect of property, and such as that, I think which is somewhat lacking in various schools today.

While I was in high school, I participated in all the athletic activities that existed. In the fall, I played football; through the winter, basketball; in spring, track and baseball. That was the major sports of the school at the time. Of course, they had boxing teams for kids that liked that sport. These teams, these boys that participated in the athletics, played in high school conferences throughout the state.

As far as the activities for girls—extracurricular activities for girls—there was hardly any. In fact, I don't feel they did participate in any of the extracurricular activities which took them off the campus area.

During the time I was going to the Stewart Indian School, the school was so regimented it created a lot of problems for many of our youngsters, and they would eventually run away from there. The school authorities at times would go after the youngsters that ran

away, and sometimes they brought them back if they could find them. If they can't find them, why, eventually, they just give it up. But the regimentation, in a way, I think, was educational, but then again, I think it created a lot of frustrations. Perhaps this is the reason many of our more independent youngsters perhaps were the ones that were running away from the school.

One of our complaints during my junior year at high school, one of the complaints was the food at school. The food wasn't exactly first rate. Oftentimes, it created dissatisfaction among the students. So it came to the point where the students were complaining about the food and some other activities within the school curriculum that a student body was organized. With the organization of the student body, I was elected the first student body president at Stewart. And through the student body, many of the complaints were brought, and in turn, we brought it to various departments of the school for their consideration and correction.

One of the main items in the complaint was the food being served at the boarding school. Oftentimes it was inadequate, and oftentimes it was not cooked well. With the formation of the student body council, we met with the home economics department to make these corrections. And eventually, the food situation was corrected, and it seems most everyone was maybe not entirely happy with what they had to eat, but nevertheless, it was a little better prepared.

Some of the other school activities fell in this line. Oh, another one of them was the athletic club. They objected to the dismissal of a coach that was coaching the school team. And all the boys played hard and trained hard under this particular coach, and he was well liked. And then there was a new regulation submitted by the agency to dismiss

the coach because of the fact that he had not the sufficient educational background. And to this, the student body protested. And the result was the retention of the coach for another year.

How do I feel about my own role in this? Actually, I really never felt anything about my position in any of these roles; that is, personally. I felt, during the time these complaints were forthcoming, that I had a responsibility to perform, and I performed it, and not because of my selection as a student body president, but I felt the student body had put a certain amount of responsibility in me to represent them, and I done the best I could. As far as responsibilities are concerned, in being chosen as to be the person to represent a certain group, it never entered my mind to make me feel any superior to anyone. But it's the necessary things that has to be done under this particular leadership. This is the only thing I think about. I feel I have had to perform in this capacity the best I could. And oftentimes, I've been given responsibility without a guideline. Then I'd have to think about, how shall I approach this? Then in going into negotiations, or going into talking to people that are responsible for the complaint, then I'd have to approach them on how best I can bring this about for the best. Even today, with being a chairman of the Inter Tribal Council for the last six years officially, and about five years temporary in the organizational period, I've always felt that the position I have had with the people is a position of responsibility and not for my personal gain.

I don't remember that as student body president and chief negotiator for the student body, that my feelings were much different from what they are now? No. I don't think there's too much difference from now,

although we have different types of people to deal with today than we did at that time.

Why do I think the students chose me to be their leader and spokesman? Oh, I don't know. I have always been somewhat outspoken without antagonizing. Perhaps [it's] the things I have done, small things that I have done, such as playing in athletics (this is always one of the things that brings out the individual)—well, it's the individual's characteristics. And if I was selected, I think it was because I was a little more outspoken than the rest of them.

Was this an election, where I had to run against somebody? Yes. This was an election. We had to put it on an election basis in order to give the student body a little more choice of who they would like to have for their president. Did I campaign? Not really [laughing].

During the time I was going to school, the entire student body followed a military pattern. And oftentimes—or, each spring, they'd have a drill contest. And then every Saturday or Sunday morning, we used to have a military inspection. The entire student body would be lined up on the north-south street of the campus for inspection. The inspection would be conducted by the top officers of the student body. Perhaps this has some bearing on some of our people that have graduated from that particular school, or perhaps other Indian schools, that the military life was not too much of a hardship when they went into the Army or the Navy or the Marine Corps for the United States military.

In all, during my educational period, I spent thirteen years at the boarding school. At one instant, I was going to school with a younger aunt almost my same age, and we started school together. When my granddad brought me to Stewart, my aunt was brought to Stewart at the same time, and we started



classes about the same time. We were along in about the second or third grade when I was promoted from the lower grade to a higher grade, and after, I was separated from this aunt. I was told that I wouldn't study and I wouldn't do as the teacher said, so I was demoted back to my [laughing]—my lower class. And then, it seems that I began to work better there. We talk about our Indian youngsters and the lack of competition in schools, I think something like this has a bearing on it. Because we feel that our family ties—or our friendship ties—are strong in such a way that we do not feel that competition is warranted.

I can't say that I was really ever outstanding in any of the athletic organizations, but I think I upheld my portion of it. And we did have two or three people that were real outstanding in athletics.

During the time I was going to school, I think one of the things that the school was lacking was off-campus activities. They never really allowed it, and I think they should. And even today, I don't think they allow it. They may. Maybe somebody hasn't approached that idea, that, many of our youngsters going to a boarding school today, I think there should be a program which would allow them to participate and associate with off-campus activities. I think this is one of the most educational factors in the growing up of young people while going to school.

Prior to the time I was graduated from the Stewart school, I received a letter offering in a scholarship to Northeastern Teachers College in Oklahoma. And because there was a lack of funds, I couldn't accept the offer. And having to travel, and then having to pay various expenses, and the finances were lacking, instead of continuing on to school, I dropped school and went to work as a mechanic for the road department at Pyramid Lake, road construction.

I felt at this time—I was beginning to look around and seeing what the outside world is like. Not having any contact with the non-Indian society other than working on ranches or summer work or something like this, I felt that I needed to see what the non-Indian people were doing. And so I worked for the bureau of road construction for approximately five months, and I quit and came to Sparks. Incidentally, I was making—this was in 1935 and the time was just coming out of a depression—and I was being paid five dollars a day as a mechanic for the road construction. This was somewhat of a top wage at the time.

Then when I left there and I came to Reno and stayed with friends in Reno and inquired for an apprenticeship position with the railroad in Sparks at a railroad shop, it took me three days to finally get employed. The first day, I went to see the master mechanic. He informed me that there was no openings in the apprenticeship program. The second day, I went back again to see if there was any opening in any other kind of a job other than apprenticeship, and I was informed there was no openings. And the third day I went back again, inquired the same, and he looked at me and said, "You again?" And he began to call around the various departments and found an apprenticeship opening in one of the departments, and this is when I went to work for the railroad.

I went to work for the railroad and completed my apprenticeship approximately four and a half years after I had started. At various times during my apprenticeship, the master mechanic who employed me used to come and talk to me now and then, and he inquired as to whether I was going to stay on the job or quit [laughing]. I told him I was going to complete the apprenticeship program. And he was quite helpful with

advice and any other help he could give me at the time.

Did he ever tell me why he had hired me after he had said three times there weren't any jobs? No, he didn't tell me. He didn't tell me why he hired me, but I had the feeling that perhaps he had recognized the tenacity. And then again, I think previously I've had a fairly good employment record because any people I have worked for before has always asked me to come back any time I felt like I needed a job, or something like this.

Incidentally, the department was the boiler shop. I had wanted to get in the machine shop, but there was no opening in the machine shop; there was an opening in the boiler shop. And I inquired as to what kind of work they perform. He said, "They manufacture boilers and repair boilers and do all kinds of welding." And that welding is what particularly interested me, so I went in as a welder.

The man that was responsible for that particular department, he was a gruff old Irishman, great big man. And he used to give me an assignment which was almost menial, in a way, to begin with. Eventually, he began to give me various kinds of work that was more appealing. I don't know, it's the performance—that any person that works for him should have an estimated time of how long the work can take and how much is involved in performing that work, and this kind of a thing. And when the work is completed, why, he expected these people to come back in and report to him. I done this one time, and then because of the fact that I ran out of work and went to him to say that I was done and wanted something else to do, why, he told me to, "Get out!" He says, "When I want you, I'll look you up [laughing]!" He was a gruff old Irishman, and he used to be rough on apprentices! But eventually, I got the

feeling that he liked the way I worked. So he used to call me into his office, and we'd start talking about basketball, baseball—various things that he was interested in. He was quite a basketball fan. He said to me one time in one of those sessions, he said, "I've seen you someplace before." He said, "Didn't you play ball somewhere?"

I says, "I played four years high school basketball at Stewart."

And he says, "That's where I've seen you!" He says, "I knew I'd seen you someplace before." And he says, "That's the time you whaled the tail off of our team, after they had held the championship for three years." This was the Sparks High School. (Incidentally, we beat Sparks High School that particular time.)

But I got along with him real well. As long as you perform the work that he assigns you and you complete it in a good, satisfactory workmanship manner, well, he's always satisfied. But he, being an old timer and knows the work, why, he knows what to expect from each assignment and what everybody else can do.

I made a lot of friends among the non-Indians working in the shop. We'd have various sorts of meetings, safety meetings and grievance meetings, and such as that. And for two or three years, I took this all in, and it gave me somewhat of an insight on what organizational work was. This was the beginning of my organizational work, actually. When we begin to talk about human needs, we're talking in the American society, this is the way they perform to meet their needs. And this was quite educational to me because I have never had any previous opportunity to attend any kind of meetings or get-togethers and general socializing, and such as that. It got to the point where I was accepted as just another one of these men working there. And I held responsible positions in the union

organizations for our craft and getting up as far as the vice presidency and the chairman of the auditing committee.

After I had completed my apprenticeship at the railroad shop, I was retained as an employee for the railroad. I worked there for approximately fifteen years after I had completed my apprenticeship. And all during that time, I think I had full participation in all the activities there that I felt was necessary. This was during the steam engine days, and when the diesel engine was introduced, many of the employees of the Sparks shop were—their services were terminated. And upon seeing that I was eventually going to be terminated, I quit to pursue a change in occupation. Although the work I had been performing for the railroad is similar to structural iron works, this gave me an advantage because I really didn't have to change my technological knowledge; it's just transferring it from the railroad kind of work to structural iron work.

When I was employed by the Macaulay Iron Works, there was no time lost in termination of my employment with the railroad and going into another field. I worked for Macaulay Iron Works in the shops for approximately seven or eight months, and although the pay was much higher in the iron works shop than it was at the railroad, I felt there was a possibility of gaining additional wage increase if I went out in the field as a structural iron worker. So I pursued this, and eventually, I had to take out a membership in the Structural Iron Workers Union and traveled to Sacramento for an examination. I passed the examination, and in July of that year, I started working as a structural field iron worker at a higher rate of pay. This was in 1956.

Well, I didn't have any problem with the Macaulay Iron Works, Of course, he didn't

know that I was looking for work, either. But then again, when Mr. Macaulay saw that I was referred to them by the employment office, and when I reported, he recognized me and said, "Oh, it's you!" (Because I originally was acquainted with him through Boy Scout work, and young Tom and I had been camp directors in Boy Scout camp, and we were originally associated in the Boy Scout work.) So there was really no introduction there.

Working as a structural iron worker, there was really no difference in the particular kind of work than I was doing working for the railroad. We constructed buildings with structural iron, and there's quite a number of buildings in the Reno area now that I have worked on.

It was through the association of my work as a railroad employee, I've gained knowledge in the conduct of various union organizations. I just fell right into the union activities in the Iron Workers. And it wasn't too long after I started working for the structural iron works that I was appointed by the members—by the people I worked with—to act as the negotiating steward for our local organization. This steward's duty is to see that the working rules are observed and the working conditions are maintained and the general attitude of the men and the contractors are such that work is conducted in a good workmanship manner without delays. And up to the time I left the structural iron works, I had served in this capacity.

And much of our negotiating was done with the general contractors and steel contractors. And we're talking to people in this area that are talking in terms of profit and loss. And sometimes, this can become a quite a hassle.

But what I had done in the railroad—working for the railroad in the capacity of a union official—I think when I went into the

iron works, I felt no new responsibility other than probably a new type of performance in the area of negotiating with contractors.

Well, really, those railroad strikes at the time I was working as a railroad employee, those strikes that occurred at that time never really affected our Sparks shop, although it almost did at one time. And we had—I think for two or three days, we had to suspend work. But that was the extent of our participation in the strike across the country. There was no major strike at the time I was working for the railroad. There were not enough crafts. In the trainmen's organization, they did have a strike in there at that time. I think this was when the strike affected the shops because of the income, the revenue that supported the operation of the railroad, was cut short when the trainmen went out on strike. And in order to meet the necessary expenses of the railroad, there was a short two- or three-day suspension of work.

But the negotiations of the shop crafts for the railroad at that time was never really affected. The negotiations seemed to have reached the agreement stage, it seems like, near the time (when) everybody was ready to go on a strike.

Tom [Macaulay] was—he was a good employer. He was considerate of his men, and I enjoyed working for Tom. I worked for Macaulay Iron Works until the time that they terminated their iron works and went on retirement. And young Tom, I think he went to work for the Sierra Pacific Power Company as an electrical engineer.

But I enjoyed working with Tom. We remodeled a building in town, and he'd work—there was three of us working together. And Tom would eventually work right along with us; then he'd say, "Come on, let's go have a cup of coffee," and away we'd go. He was pretty considerate of his men, although he

did have some trouble with the Iron Workers. This was before I came to work for him that he had some trouble with our Iron Workers local out of Sacramento.

I think as far as the Iron Works are concerned, it's just a repetition of doing the same kind of a thing, and the union activities are the same in all structural iron work. There may be at times something outstanding that may linger on your mind, some particular character of work that I have performed.

I think one of the most outstanding things I like to remember is the construction of the Harrah's casino on the corner of Second and Center. This particular work involved quite a considerable amount of digging. Because of the working area that we had to work from there was so small in allowing for traffic, both automobile and pedestrian, this was quite outstanding. And the structure that was erected was somewhat unique because of the size of the building and the support by the size of the structural iron. Those columns that were set way down in the sub-basement weighed approximately twelve tons apiece. And the machinery that was placed in the sub-basement for electrical purposes in the event the electricity should go out, the diesel machinery that was placed under there as an auxiliary power plant, was somewhat unique because of the size, and the weight was placed in the basement. And being associated with the kind of work I'm in, this was part of my line of work, to place the structural iron and the machinery in the basement of the building.

The two machines that were placed in the basement as auxiliary electric plants weighed twenty-eight tons apiece. And this took a ninety-ton crane to lower the engines down into the basement. And then from there, it was moved over to its right location on rollers, this being done by hand and pulleys.

I don't feel there is much more I can say about the structural iron work because it's pretty much routine. It is exciting because of the involvement and you being involved with it, that you are in the process of working for the economy of the area and contributing to the economy. And some of these construction memories among construction workers linger with them for considerable time. And when a group of construction men get together, they talk about the various kinds of work that they've been involved in and where they have worked; the bigger the construction, the better.

What kind of a feeling does it give me to see these pillars being put up? At first, the feeling these things give you is, can it actually be done? But all the work has already been designed and planned, and when the time comes for erecting, you get a feeling that you've taken a part in the creation of something that has been planned. And upon its completion, you look back on it with pride and knowing that the kind of work that you have put into it is the best that you can perform. And it really gives you a feeling of satisfaction.



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## THE RENO-SPARKS INDIAN COLONY

I think on a community basis, because of the fact that the non-Indian people do not understand Indian people and Indian people are not contributing factors to the community, many people feel indifferent about the existence of an Indian community adjacent to the non-Indian community. They are somewhat forgotten people, in a way. But, if in the event that the Indian people wants to develop some kind of a project—at this time, housing projects—and then they ask the non-Indian community to assist them in the formation of a housing authority or in the formation of a work crew, the request is forthcoming, because the Indian people are beginning to work with themselves in developing their environments to the point where they, in turn, can be contributing factors to the entire community.

Prior to this, when our Indian communities were dormant, they have been in the position of receiving services—state or federal services—and considered a financial burden on the taxpaying public. But there has been much said about the

condition of the Indian reservations and Indian communities. And various plans and studies and surveys have been made, and millions of dollars have been spent in this area to promote these studies to determine why the Indian people are in the condition they are today, when the simple matter of financing the Indian community to help itself would eliminate the conditions that exist. Why this never entered the foundations, federal government's, or whoever finances these various programs—.

Although they have been studied and analyzed, the Indian people are still much in need. But the time seems to be coming when our Indian people are beginning to think in terms of doing something for themselves with what resources they can muster within their particular communities. Perhaps, if they were given financial aid and letting the community administer their finances, they can plan much better programs within the community, to establish a well-organized community, as well as a contributing community to the entire area.



Reno-Sparks is a good example. Feeling that the knowledge that I have acquired through working with the non-Indians in the various organizations and the various conferences that I have gained knowledge from would assist me in helping the Indian people, I moved to the Reno-Sparks Indian Colony, where I now make my home. I served as a tribal chairman in the area for approximately six years. And in that time, I think there was almost no attendance at the Tribal Council meetings. And there was no particular kind of an ongoing program promoted on the Reno-Sparks Colony. In fact, our Indian people were just dormant, without activity, in the Indian community.

It seems that there was some friction in the area. There were two factions, one advocating that the federal government owes the people living on the Reno-Sparks colony on a promise that they would be given homes, or their homes will be built. And this, according to the federal policy, is not so. They will assist in building homes, providing programs are available for this kind of construction.

For the past fifteen years, the Reno-Sparks Colony were not involved in any kind of a program. It seems that everyone was sitting around waiting for somebody to come in and help them to do something about the living conditions within their colony. Then upon the introduction of the various OEO programs and other federal programs, things began to materialize. The Tribal Council took responsibility in promoting or making requests to various programs. Various programs began to materialize. And now they have a housing project going within the area.

The residents in the community have organized into a park committee, thinking in terms of creating a playground for the Reno-Sparks children. They were thinking in terms of expending approximately \$5- to \$10,000,

which would entail bringing in topsoil, or fill with topsoil or decomposed granite for surface. And eventually, the park committee, which is composed of all Indians within the community, invited the Parks and Recreation [Commission] people from the city to plan with them in creating the park. And this developed into a major project. And by the time the plans were developed and finalized, the entire park area—the construction cost—was well over \$100,000.

This seemed to set our people back somewhat as to whether it can be accomplished or not. But then, this meant going out and soliciting various assistance through donated labor, donated funds, donated—whatever they can get. And then they submitted an application to the Fleischmann Foundation for assistance in the amount of \$65,000. And this would be on matching terms. The county would raise [a certain amount] and then they would be paid through the Fleischmann Foundation a matching amount.

And the work, much of the fill that was being donated, was made through various construction companies that were excavating within the city for building sites. And the dirt—rocks—that were taken out for basement purposes were hauled to the park site and dumped in the low area. Originally, the area where the park was constructed was a swamp area. And a lot of trash, old automobiles, and such as that, were dumped into the area and left and forgotten. But when the park construction began, the entire area was cleaned out, as well as the cleanup area throughout the entire Colony of hauling out old cars, trash—oh, much debris that had accumulated over a period of years—were all cleaned out of the entire Colony area, which made it more livable. And with the results of this cleanup, people began to see what improvements can be made if the cleanup



was pursued. And in turn, many of our people became interested in the construction of the park. And many of the people, on weekends, would donate their time to participate in the construction of the park.

The park is composed of a turfed area; a basketball and tennis court; a baseball diamond—small, Little League size; a family area with picnic tables, barbecue pits, and a restroom, and playground equipment for youngsters, which is now approximately ninety-nine percent complete. There is a small amount of work to be done by bringing in decomposed granite to fill some of the low spots where water stands. With the completion of the playground area, many youngsters are now utilizing the playground area. And the basketball courts get a considerable amount of attention, whether summer or winter. The baseball diamond gets considerable attention because of the youngsters that go out and play baseball. In the fall, they use that same area to play tag football. And you can see as many as forty, fifty youngsters out at one time playing almost every evening during good weather. And the playground is not only limited to Indian children. If the non-Indian children in the neighborhood wish to come and participate with the Indian children in the playground, they are welcome to do so. And some of them have taken advantage of this.

The various programs that have been initiated on the Reno-Sparks Colony and becoming a little more involved—involving people living on the Colony—is quite evident. There is the program conducted by the Save the Children Foundation. This gives the youngsters an opportunity to participate in various small activities and also be awarded by their sponsors a certain amount of monies, which is minor, but nevertheless, I think the more poor families within the Colony appreciate what little they can get from these

areas. And the monies received by the Tribal Council in behalf of the youngsters adds to the construction of community needs.

The Reno-Sparks Colony is not entirely a one-tribe group. There are several tribal members that live within the Reno-Sparks Colony. The majority of the people are Paiutes, and the next is the Washos, and then there is a mixture of Shoshones, Navajos, and some other groups of Indian people. A number of the people have intermarried between tribes.

The other program that is quite evident is the present mutual-help housing program. There are twenty homes being constructed within the community. And each participant of the housing program has submitted an application and they own the house that they are working on. And this is a mutual-help, meaning that all the participants are helping each other construct these houses. It's a three-bedroom, a living room, a bath, kitchen, and a utility room homes, which would be adequate for a family of four people. At present, there is as many as three families living in one home within the Sparks area. With the completion of these homes, some of these two- and three-family homes will be eliminated. Eventually we hope we can develop an entire housing program for the entire Colony.

At present, we're talking about the facilities for senior citizens. The present Council is considering an apartment complex of two- and three-room apartments for the senior citizens with a recreation hall, or a recreation room built within the same building where our senior citizens can read magazines, play cards, visit, watch television shows, or just pass away time. And we hope we can place a person of a younger age within the complex to oversee that the senior citizens are assisted, their needs are met, and if they require any assistance in any way, these people would be nearby to help.

The entire water system within the Colony has recently been renovated. We now have a completely new water system in the area, the water being furnished by the Sierra Pacific Power Company. Previously, during dry seasons, we had inadequate water. Oftentimes, at the far end of the Colony from the pump house, the last house on the road would hardly ever get any water. But things have changed now, and we have all the water we can possibly use.

When the first water—domestic water condition was found to be contaminated under the old water system, this was a deep well which pumped water into a tank to supply the residents of the community. According to records, this water system was installed in 1928. And over a period of time, there has been much excavation being done just east of the Colony by a gravel contractor, and because of the excavation, the water table has dropped considerable. And eventually, the casing in the well evidently has rusted away with seepage of bacteria which created the contamination of the domestic water system. And upon finding the contamination, which was not yet serious, but nevertheless existed, we had an opportunity to apply to the Public Health Service, which is now the Indian Health Service, for a new water system under Public Law 86-121, which constructs a new sanitation—water—source. And this is how it came about that we got a new water system.

This construction, under Public Law 121, was put on a priority basis. Although the Reno-Sparks Indian Colony had submitted for the construction of a new water system approximately ten years ago, because of priority ratings, the Reno-Sparks Colony did not receive any assistance in this water construction until the past two years.

The residents of the Reno-Sparks Indian Colony consist [of] approximately fifty

percent adults and fifty percent youngsters. The number, the population, is well over five hundred. Most of the adults living in the Reno-Sparks Colony are engaged in some skilled and semiskilled employment. Several are skilled electricians, carpenters, painters—all in the line of construction. Some work in warehouses, and some work as general handymen, or laborers, employed by construction [companies] in various parts of the town. Some of the women living in the Colony are domestic workers. There's a smaller group of younger women that work as beauticians, secretaries, and clerks. But all in all, I think the Reno-Sparks Colony is well represented in the area of employment. There's a smaller group that are seasonal laborers, and oftentimes these people have a hard time through the winter when work is unavailable. But they are assisted by federal agencies such as the welfare, or they pick up short-time employment to supplement their income. The construction work in the area has somewhat dropped off this past year and a half, but still, a good many of our Reno-Sparks Colony are employed.

Youngsters that are going to school range from the primary, junior high school, to the high school age. There doesn't seem to be too much problem in the primary areas in the attendance of school among our youngsters. The problem begins at the junior high school level. Some of our youngsters feel that they are discriminated against, or something happens in school that they feel like they don't want to go to school, and they—something just goes—. On these particular times, they do not attend school. But much of this has been eliminated in the past years. Much more of our youngsters are now attending school day after day. Previously, we had a considerable amount of dropouts going into the high school grades. Where we have registered

approximately ninety percent of our junior high school students in the high school, approximately two or three percent at the end of the high school term would graduate. This was a tremendous amount of dropouts. Recently, this has improved considerable, and today, we are graduating approximately six to eight high school students a year. We hope we can improve this in the coming years.

We haven't had any youngster from our Reno-Sparks Colony attend the University, although Nevada Indian students have entered the University of Nevada. There seems to be more enrollment of our Nevada students each year. We hope one day we can encourage our youngsters to continue on to school up through the higher level of education, although we have had students from the Reno-Sparks Colony attend the universities and have graduated from the area. One is the director of Inter Tribal Council who has graduated from the College of Business Administration. And another has graduated from the Agricultural College and is now a professor at the University of Idaho. That's Donald Ridley.

The school problem has been met by a committee we call the education committee from the Reno-Sparks Colony. They are concerned with the education of our youngsters. They have met a number of times with the school authorities, whether from Vaughn Junior High School or the senior high school at Wooster, in trying to eliminate some of the dropouts or some of the problems that arise concerning our Indian youngsters. And this has worked to an advantage to encourage our youngsters to continue school. The counselors—not all the counselors—but I think we have the majority of the counselors in the high school today that are concerned with the education of Indian children. I think they understand the Indian children better

than they previously had because of the meetings that they've had with the education committee.

The law enforcement on the Reno-Sparks [Colony] is somewhat haphazard. In fact, here in the recent years, we have had no law enforcement in the area. At one time, we had—about eight years or so in the past, we have had good relationship with the city and the county law enforcement departments. And they had an Indian employed as a deputy who worked with the city and the county sheriff's department. The deputy that was living on the Colony was compensated half by the city and half by the county sheriff. And he was obligated to work with both organizations. And there seemed to be a good relationship. And upon his resignation thereafter, the law enforcement was almost nil.

We've had some various problems on the Colony in the past years because of the lack of law enforcement. And this past summer, the residents of the Reno-Sparks Colony got so concerned about it that they felt that they wanted to do something about the law enforcement. So they called a meeting with the sheriff's department who was obligated to maintain law and order within the Colony under Public Law 280, which gives the authorization from the federal status to the county. This meeting was called, and two deputies appeared, representing Sheriff Young, but it was short-lived because of some disturbance, and the deputies had to leave.

I was still scoutmaster of a Boy Scout troop here in Reno when I first moved onto the Reno-Sparks Colony. Then after about a year or so, I left Troop 10, which was composed of non-Indians, and organized an all-Indian group on the Indian colony. And they done real well. And in the spring, I got this same group plus others and organized a little ball team. I think this was the beginning

of the Little League team at the time, although it wasn't called the Little League. It was kind of a recreation league. And the team I organized was composed of all Indian youngsters, and we competed in the league that year. Those kids used to play real hard. At the end of the season, we played for the city championship at the Moana ball park. And they won the city league championship in their age group that first year. The following year, we continued with the Boy Scouts, and then again with another young league team. Although we didn't win the championship that year, I think we got third place, or something like that. This was the beginning of my activities with the Indian people on the Reno-Sparks [Colony].

Reno-Sparks is a substandard (was a substandard and still is, to what it should be) community. And I think we've advanced quite a lot since that time. I began to work with the adult people in the community and served on the local council for approximately six years. And in all that time, there was a lot of friction within the community, and there still is, to a certain extent. But many of the people living on the Colony wasn't participating in many of the activities that they could participate in on a community basis. And we were trying to get the people to participate in the community activities which were somewhat difficult because they have never had to participate in the community activities. Then we began to organize several kinds of committees to work with the people in the community.

There was a factional group that was in opposition to what I was doing. They felt that the Indian people were doing well with what they've had up until I came there. But I still couldn't see those people just sitting still and not doing something for themselves. It got to the point where many of our people were being threatened to be kicked off the Colony. And some of our people were afraid

of this one faction that were in opposition to the people. They had the feeling that the Indian Colony was for their own particular people to live on. But under the constitution of the Colony it stated that any Indian, any person with Indian blood could live on the Colony, but could become a resident of the Colony providing they live there for one year. And on this basis, we proceeded to retain the people that have lived on the Colony for any length of time over a year. So after all the various arguments that we've had in the community, I think it really settled down to the constitutional requirements.

And from there, we began to build our community. And people began organizing, and the Tribal Council, which really have had no responsibility, began to exert some efforts in the areas of responsibility.

I think we've got to bring in non-Indian people to talk to our Indian people on the various possibilities of assistance, and county agencies were asked to come and talk to the people, and such as that—more informational things than actually really working at it. They're trying to give our people some kind of an incentive to make decisions as to what they wanted to do. And eventually, this caught on. Then they organized over the years; this did not happen in just a short time. This happened over anywhere from ten to fifteen years. And we began to get assistances from various sources when we organized our park committee, which constructed a nice park in the community.

We participated in the United Fund programs for our youngsters, and we carry on various kinds of youth programs, activities, teenage lounge, and small youngster clubs that carry on regular activities in the center.

I think, all in all, things have moved well up to this point since many of our Indian communities have organized into committees

to overlook the various programs that exist on the Reno-Sparks Colony.

I think what has been somewhat outstanding in the entire community is the attitude of the people. This has changed considerable since I came to the Reno-Sparks. The attitude seems to be now that they want to be doing something for the community, to develop a community and get various programs on the community for the benefit of the people, where when I first came to Reno-Sparks, there was no action, no interest, and although someone would try to start something, then they were discouraged because of lack of participation or factional arguments. This no longer exists, although the factional still exists to a point. But people don't pay too much attention to that any more. They're going ahead and doing what they feel is necessary to do within the community.

In the younger adult group, we organized an athletic association. And they are now sponsoring basketball teams who participate in city league basketball. And about every so often, they'd hold a tournament. They'd travel to other Indian communities for games and tournaments, and I think this goes to good relationships.

All in all, I think Reno-Sparks has gone a long way, and they still have much more to do, and I think they'll meet all the necessary requirements that they must meet in order to accomplish the things they want to accomplish.

How did we manage to overcome the opposition? Well, I don't think it was too difficult in overcoming the [opposition] faction because at the time when someone would initiate something for the community and then this faction would come in and argue the point or disrupt the continuation of the project or program or whatever the people wanted to start, then this would block

the whole thing. The way we overcame it was we didn't try to argue the point. If the faction—the opposition—feels that they want to argue about it, let them argue. We just won't—we just set our minds to getting the things done, and we just proceeded to get it done. This is the way we overcame it. But if we stop to argue with them, and then, it just—the people that were trying to support it would become frustrated, and after a while they just lose interest in it. This is one of the things that I think was necessary, with the support and with the interests that the people had in it that we couldn't stop, that we had to continue and push whatever we were working for without arguing the point or stopping to justify our actions. But when we feel the thing is necessary, we just went right ahead and done it.

Why do I think the Sampsons [leaders of the opposing faction] were trying to stop the program? Their argument was that the Reno-Sparks Colony was purchased for certain people. The constitution does not say this. And his argument is that he and certain people were the only people that should be on Reno-Sparks; he calls these people the “bona tide” residents. And he also relates to “bona fide” residents as certain people—it's something like sixty people or so—that lived on the Reno-Sparks.

Now, it doesn't really make any difference to me or my people who lives on the Reno-Sparks Colony as long as they are there under the constitutional basis. But I think every person is eligible [for Tribal Council], providing they live there for a year. And I've always thought that if the Reno-Sparks Colony had facilities, we could bring in more people into the community for a place to live temporarily if we possibly could so that they could find employment and what other things they're looking for in the Reno area.



And after finding employment, when they become able, they could move into town or move in where housing is available so that they can remain here and work. Because our people are so underemployed that I feel something—some kind of arrangement such as this could be made. I suggested that at one time, and I was told that I was giving the Colony away to other people. And this is the argument I got. But I still feel this way about it, and I think we need to get as much employment for our people as we possibly can.

But the whole idea of just this few people, what they call the “bona fide” people, are the only people eligible to live on the Reno-Sparks Colony, is wrong, and there’s no basis for it. There are other legislations, federal legislations, that say otherwise. And although we never really use this, we’ve always argued the point on the basis of the constitution. I think if it really comes down to it, and if there’s any real argument over it, for some kind of a final decision, I think we could use the congressional legislation portion of it to support our cause.

But I think the Reno-Sparks Colony have a real—there’s real conscientious people in the community now, and they’re working to get their children educated, and they’re working to support their families, and the education committee that has been organized in the community are working with the school authorities—counselors, principals, teachers—to see that our youngsters are not neglected in the area of education, and things have worked out. We’ve had some differences with the school authorities in some cases. But each time when things do occur, when it became necessary to meet with the school authorities, we’ve always tried to make the correction in this area. And they have been working with us very well.

What forms did the Sampsons’ opposition take? I’ve mentioned that there have been some threats. Did they disrupt meetings? What other kinds of things did they do? They’ve created—which is detrimental—to people that don’t know the situation, don’t know the background, it could be detrimental to our cause. These people have gotten together and written to our congressmen, and they’ve written to the Bureau of Indian Affairs, and they’ve published newspaper articles about the activities of the Reno-Sparks Colony which they feel is not to their liking. We have received a lot of assistance from individuals, and so on. And these people see these articles, and they begin to wonder if they’ve done the right thing in helping the people to develop the Reno-Sparks Colony. Now, I think there should be something said about this from our aggressive groups, our developing groups, to these people and clarify the situation.

Before I came there, I’ve been told as much, too, by the Sampsons, that I don’t belong there and they can eliminate me from the Reno-Sparks Colony any time they want. But I challenged them on this, and this has never happened. So knowing the federal legislation to a certain extent about the development and the purchase of the Reno-Sparks Colony, they’ve never really gone through with any of it. But other people have been threatened with this expulsion from the Colony and various other things, and they used to be afraid of the Sampsons because they really didn’t know whether he could or he couldn’t. This led to frustration in many cases, too.

I don’t really think there’s anything they can say or they can do about the existence of the Reno-Sparks Colony because the best thing I know is to ignore the people and proceed with what we have to do. But in any

event, there is some recent articles came out in the newspaper that should be clarified, and there's letters written to Washington to our congressional committees in objection to what's going on in the Reno-Sparks Colony by the Sampsons, but they don't really take it serious back there, either, because they know the situation.

What happened there, I think a certain portion of it was purchased for the Washo people—Reno-Sparks Colony was purchased for Washo people—and during that time, the people in the surrounding community said there's land purchased for Indian people. They didn't make any tribal differences. Although twenty acres of the land was purchased for the Washo people, many Paiute people and other people moved onto the Colony. And the Bureau of Indian Affairs didn't bother to make any clarifications, and the town people only knew that there's parts of the land purchased for Indian people from the surrounding area to move on. So people began to move onto the community. And eventually, the Colony was divided in half—one portion of it for the Washos, one portion of it for the Paiutes. And yet, this was never clarified by the Bureau, although they knew about it. This is what created the entire dissension in the area between the factions—or, it created a faction. But the majority of the people on the Reno-Sparks Colony got along pretty well. They don't argue the point, and things are developing. But I think there won't be too much of a change from what it is today, other than we hope we can get decent housing for everyone.

One area, there, too, that's a concern to the community is the aged. They'd like to do something for the aged. They're talking in terms of having an apartment complex built in the community for the aged people where they can be concentrated in the

building, and someone there to look in on them occasionally to see that they're all right. We have youth programs and we have adult programs, but we don't have anything for the senior citizens.

During the time, oh, approximately 1958 and prior to that, we had various missionaries working with the Indian people in the Reno-Sparks Colony. They've done the best they could with what they've had, although a small percentage of the people were inclined to work with the missionaries, and many of them participated in church activities, they were not consistent. This was under the directorship of Reverend [George] Smart, and following Reverend Smart came another missionary; this missionary's name I do not recall at the present time. Then came Reverend [H. Clyde] Mathews. And Reverend Mathews done pretty well with the people in the community here. He organized the church groups, and he organized various young peoples' organizations. And with a supervised organization, many of our youngsters were able to participate. We had a tremendous amount of school dropouts prior to the coming of Reverend Mathews. And with the initiation of these younger group organizations, it seemed to eliminate much of the dropout and delinquency among our Indian children. However, it was not entirely eliminated; we still have problems in the area of juvenile delinquency on the Reno-Sparks Colony.

Various adult organizations were organized. And the functions were being held by or sponsored by the organizations. This had a tendency to bring the people close together. With the formation of the organizations, Indian people began to communicate much more freely. The factionalism within the Indian colony at one time was quite strong, and this had a tendency to separate many

of the Indian people. With the formation of the various organizations, they had sewing classes, and they had organizations that met with the non-Indians in church groups and in various other capacities, which tended to take some of our Indian people out of the community to meet with the non-Indian people within the city limits of Reno and Sparks. And this brought about a little better understanding of white people of Indians, and vice versa. I think this was the beginning of a movement, at the time, for Indian people to work through organizations, which is much better organized today.

We have had various problems, as I mentioned before—the juvenile delinquency, alcoholism. And because of probably the substandard living conditions within the community, many of our people were frustrated and felt there was no other means of progressing. And they did not see any other means of progressing, which created the frustration. This seemed to create some emotional problems within the homes, which may [have] created the delinquency problems within the Reno-Sparks Indian Colony among our young people.

However, since the organization of our Indian people into committees, we have a health committee, a Save the Children Foundation committee, education committee, and the athletic association, and women's sewing club, and we have a teenage club. All have various functions within the community, and this has a tendency to keep our people occupied and thinking ahead as to what they would like to do during the coming year.

All in all, I feel, with these organizations and the occupation of people's minds in the area of planning, that much has been done, and it looks even better today for future planning and utilization of the resources—human resources—that we have at hand

on the Reno-Sparks Colony. These various committees have met with non-Indian people from service clubs, school staff, city councils, law enforcement people, and some from the University of Nevada extension departments, Internal Revenue Services, for various kinds of informations that could be utilized among our Indian people. With the formation of the Inter Tribal Council, information centered around these various activities have been much easier to get, and many of our people have relied on the Inter Tribal Council for information, which was one of the purposes of the Inter Tribal Council, was to gather information and be used as a centralized organization for the help of our Indian people.

The work of the missionaries and various churches in town had an impact on much of the background of the various activities our Indians are involved in today. So I cannot say that it was a complete loss, Although as far as church activity goes, or our religious activity goes, it was never developed to a large congregational group. There was always a small percentage of the people that were consistent in attending religious services. But the majority of the people did not attend as a religious—in religious services, but they did participate in much of the organizations that have been organized by the churches.

When Reverend Mathews arrived on the Reno-Sparks Indian Colony, I doubt very much that he had too much knowledge about working with the Indian people. Some of the work that he initiated created some problems for the Indian people which did not meet with their approval. But on the long process of working with the Indian people, I feel that Reverend Mathews learned eventually to work with Indian people. I have talked with Reverend Mathews a great many times as an individual, talking about how we can work with Indian people, how we can intercede



for the Indian people. Because of the various factions within the community, much of what he had done was not entirely approved by the factions. But in general, the Indian people worked with Reverend Mathews to the extent that much of what he has done was a contribution which Clyde Mathews has exerted to help the Indian people (and which] has become a reality in some areas.

A non-Indian entering an Indian community to work with Indian people, it is, we always felt—because of our cultural and bilingual and educational values—it is difficult for non-Indians to fully understand the Indian people. But Reverend Mathews, I think, understood well how to work with Indian people. He worked with the Reno-Sparks Indian Colony for approximately twelve years. Some of the programs that Reverend Mathews had initiated for the best interest of the Indian people has never materialized. But on the whole, I believe what Reverend Mathews has initiated, and which did not materialize, eventually did, upon further work of the Indian organizations, materialize in some form or other.

As far back as 1964, or even prior to that, we have always had law enforcement problems in the Reno-Sparks Indian Colony. We have had several federal officers in the area which done some good work but wasn't really forceful enough to eliminate much of the alcoholism and delinquency and various other problems that arise within the Reno-Sparks Colony. There was a time that a delegation of Indian people met with the city council and the county commissioners to see if there is a possibility of acquiring a police officer to live within the Reno-Sparks Colony to enforce law within the community. The agreement came about that the county commission will pay half the salary, the city council pay the other half [of] the salary, and the Reno-

Sparks Colony would contribute housing for the police officer. This arrangement was satisfactory to all three groups.

Up until that time, the condition of the Reno-Sparks Colony was badly in need of some law enforcement. And after the arrangements were made with the city and the county commissioners and the Reno-Sparks delegation, much was done to eliminate the problems within the community. But things came under control with the officers stationed at the Reno-Sparks Colony, and much of our delinquency was reduced. And during about this time, the delinquency problem was so great that our dropout rate, based on delinquency, was approximately eighty percent of our young students would drop out before they graduated from high school.

Since the agreement went into effect, much of the delinquency was reduced by the police officer and also with the cooperation of the organizations that had been organized within the Indian community. There is meetings with school staff to see what can be done to retain Indian students in school up through graduation from high school. And this was somewhat reduced, approximately fifty percent, fifty or sixty percent. And the agreement existed for approximately four years. And then the officer resigned, and we were left without a police officer, and things began to get out of hand again. Then we met with the officers from the sheriff's department on this issue, without any result. And finally, just recently, sometime this past August, we met with the county commissioners again, and we again have a police officer stationed on the Reno-Sparks Indian Colony, which is quite effective to this point—not as much as we'd like to have the police officer enforce some of our laws, but nevertheless, it is recognized by our Indian people that there is a law enforcement within the Colony.

We hope in the near future we can get some programs under juvenile delinquency prevention law to see if we can reduce our juvenile delinquency to the point where we can identify it as whether it's just unawareness of the importance of education, or there is some emotional problems within our Indian homes which create the delinquency.

The residents of the Reno-Sparks Indian Colony are becoming more aware of the importance of education, and we are working much closer, it seems, each year with the various school officials, the juvenile officers. We are still lacking a social worker that we would like to have work within our area in connection with our emotional problem people so that there is a possibility that one day, we can eradicate the existence of juvenile delinquency, and also helping people with emotional problems.

There has been several people taking different roles in the area of setting up meetings and talking to people. I've done it, and other people have done it. I haven't been in all the positions of setting these various things, but we've talked about it, and perhaps with the information I have given, being closely associated with the Inter Tribal Council at the time, this may have incited some interest in these areas which the people felt that they could follow.

Why am I interested in starting these programs? Well, living within the community, it's not exactly easy to put it out of your mind, especially when I also have youngsters that have friends within the area that associate with many of our potential delinquents, or something like this. I would say it's just as easy to forget about these things, but I feel whatever we can do to correct the problems within the area, it's a help to other children, as well as my own. And even some of my youngsters are—they've talked to other kids

about the various problems, although the youngsters have never approached any of the organizations in their own behalf until the teenage group was organized. Then they wanted assistance from the older people in some of the programming. And so I really couldn't say no and feel right about just forgetting the whole thing. It's just not that easy.

What about the people who oppose these programs? Well, I often wonder about the attitude of these people. Of course, we've been working to make the Reno-Sparks more communicative and more livable, better, and improve conditions on the Reno-Sparks Colony. I think this is our sole purpose of the work that we have carried on within the Reno-Sparks Colony. We have had some oppositions from factions. It's really difficult to say what these people are thinking. They don't seem to have the interest of the majority of the people within the community, and it makes the people that are trying to improve conditions on the Colony somewhat difficult because of the fact that we are working with non-Indian organizations and individuals.

The complaints that the minority has that are in opposition to what we're doing is printed in newspapers. Probably in talking to non-Indian people about the various things that our people that are trying to improve the conditions are doing, that seems to be a retardation in that area. It's confusing to the non-Indian people that are trying to work with the Reno-Sparks Colony, [wondering] whether they should go ahead and continue to work with the people that are trying to improve conditions on the Colony, or whether to just sit back and see what develops and let the factions settle their own problems. And this has a tendency to retard assistance to the Reno-Sparks Indian Colony. But I think, so far, we haven't really opposed the factions that

[are] in opposition to our way of thinking and our way of promoting various assistance for the Reno Colony. And we more or less feel that the less we argue the point, that we can get much more done. I also feel that at times, we must relate to our particular side of what we're trying to do for the community in order to make these very same people understand what the situation is on the Reno-Sparks Colony.

Who are the best helpers in the Colony? The best helpers on the Colony are probably the people that are in the organizations, that are heading the various organizations, like Bill Coffey—Mr. and Mrs. Coffey, rather—and Mr. and Mrs. Willie Astor, Mr. and Mrs. Robert Hunter, Mr. and Mrs. Key Dale, Mr. and Mrs. Vernon Newman, Mr. and Mrs. Paul Lee, Mr. and Mrs. Hardin. They're active in the affairs of the community.

How do we get these people to help? Well, we don't really get them to help us. I think, upon the formation of these various organizations, people begin to see what's happening, and eventually, they join the various organizations to help it along. In some instances, they're asked to assist, but most generally, they see for themselves what is taking place, and they feel they want to participate. I think this makes for a stronger organization than requesting their assistance and giving these people assignments, because much of the operation of the organization is on a volunteer basis.

It's a mixed group. They're not all Washos; it's a mixed group of Washos, Shoshones, and Paiutes, and I think they're working well together. So the opposition isn't just on the basis of the tribe? No. I wouldn't say so.

We don't have any particular special way of approaching people. We identify the need of the community and we talk about it to see what is necessary to be done to correct

the problem or improve the problem—or, improve the condition. Then we'd call a meeting and get a consensus of the people as to what they really want. We talk about the problem, we talk about what exists, and who do we—. Because perhaps our community is adequate in various agencies, that we call on the city or the county officials. But before we do this, we get a consensus of the people to see how they feel about approaching these county and city officials. And if it's the approval of the people in attendance, then we ask them to meet with us at a date set, which is concurred by the city and the county officials. And we'd sit and talk about our problems with these people, and eventually, we come to some kind of a conclusion as to what is necessary to be done within the community, although the plans are not made there at that time. There is an additional—probably [an] additional meeting made for planning purposes at a later date with the county or the city officials or whoever is responsible in that area. It's most generally the county commissioners.

When we do meet, perhaps it wouldn't be the county commissioner. Perhaps it'd be somebody within the jurisdiction of the department within the jurisdiction of the commissioners. And most particularly, it has been the law enforcement. Sheriff Young has had representation within our meetings when we talk of law and order. And then if we feel we're not satisfied with what has transpired between the sheriff's office and our Indian people, then it becomes necessary to approach the county commissioners. Our people have met with county commissioners on several occasions, and through them, we have acquired street lights which we originally haven't had within the Colony, and this made quite a lot of improvement in some of our nocturnal activities—or I should say it eliminated much of our night activities.

Then after meeting with the sheriff's department on law and order and we're not satisfied with the results of that particular meeting, then we take the problem to the county commissioners, and it has been most generally agreed at this meeting that something be done of law enforcement within the Colony. We also understand that the law enforcement within the county is—this being a large county—that sheriff deputies are not always available. This is one of the reasons why we felt if we had a local police officer within our community, this would be much better than having to call the sheriff's office on all offenses that are committed within the Colony. Because oftentimes, it may be an hour, two hours after the call that the deputy may arrive. And there is no one at the scene of the disturbance about that time, and it's difficult to enforce law if there is no one in the immediate area to apply it.

What do I think the attitude of the sheriff's deputies is toward the Indian people here? Well, I think as far as the law enforcement is concerned, they're thinking in terms of enforcement, not particularly whether we are Indians or not. Perhaps there is some attitude there that could be reversed, too, but most generally, I think all the deputies in the sheriff's department are more concerned about law enforcement rather than serving Indians. I know this is not the case everywhere because of the prejudice that exists in—more so in some areas. But I feel it's up to the people within the community to make that kind of a determination, whether the law enforcement is prejudiced or not. And if the people within the community are in consensus as to what the law should be within the community, and people act on this basis—. I think it isn't a matter of prejudice, but I think it's a matter of law enforcement. Oh, we've had some brutalities. There's no denying that. But I

can't say that I can use any example right now because I think some of the brutality that existed several years ago no longer exists. So I can't really say that police brutality is one of our major issues.

How do I prepare myself for speaking for the Indian people at these meetings? There's no preparation. It's all been said and done at a meeting. Actually, this is the need of the people, and they related their objections to the existing problem, and this has already been discussed at the meeting. And there really isn't any preparation involved. So I just get up and start talking? That's right.

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## THE INTER TRIBAL COUNCIL OF NEVADA

About ten years ago, we started talking about forming the Inter Tribal Council. Of course, there was a lot of differences between the three tribes that exist in the state. There's the Shoshones, the Paiutes, and the Washos. And at one time, the three tribes didn't get along as a tribe. Perhaps there was some friendship between individuals, but as a tribe, it was difficult for the people to work together. And about ten years ago, in 1958, we started talking about organizing an Inter Tribal Council. We had a preliminary meeting in Wadsworth, and I was elected temporary chairman at the time to push the formation of the Inter Tribal Council. I called several meetings thereafter. And in order to lay a good, basic groundwork, we prolonged our official organization.

I met with people from each tribe at various places and various times in the next five years. And we called meetings, we worked, we got our constitutional committee working, we got various other kinds of committees working, we organized an advisory board composed of non-Indians

from different agencies—BIA, Public Health Service, private individuals, business people. And in working close with the advisory board, we finally formulated our goals, and the last time we met, we met in Walker River, where we finalized our constitution. The following month, we had our constitutional convention in Winnemucca, where we adopted our constitution and officially organized as an Inter Tribal Council, which was an independent organization from the federal agencies.

After we had been in existence for a short time, we submitted our incorporation papers to the state because we felt that we had to be a corporation in order to fully be recognized as an independent organization. Under this corporation, we submitted [proposals for] federal programs. And we worked on this for about three, four months, utilizing the resources of our advisory board.

But going back to our constitutional convention, although we had met with all the tribal people in the state, and they have come to the meeting three or four times during the

course of the last five years for information on the organization of the Inter Tribal Council, there was some reluctance in all of our people joining or belonging to the Inter Tribal Council at the time. So at our constitutional convention, we had six communities that originally formed the Inter Tribal Council. And these six communities were the nucleus of the Inter Tribal Council. With these people, we submitted a request to OEO in 1965. This was a year after the legislation that created the Office of Economic Opportunity was created. And we received something like \$135,000 for administration costs to operate the Inter Tribal Council. That year, we had an additional six more Indian communities become members of the Inter Tribal Council, which totaled twelve. And with the funds that we had received from the federal government, we began to work and request various programs for the benefit of our people. We worked along there for another year, and the following year, we got six more Indian communities to become members of the Inter Tribal Council.

All during this time, before the inception of the Inter Tribal Council, I was temporary chairman of the organization. Then when we officially organized, I was elected chairman. And each year, we have election of officers, and each year through 1969, I was elected chairman of the organization. And I think what we've done for the Indian people in all that time had quite a lot of impact on our tribal affairs because it began to show that bringing all our three tribal groups together could be a benefit for our entire Indian population in the state. People began to talk, they began to plan, they began to visit, they began to work together, and things really began to materialize to the point where I think our Indian people began to rely on the Inter Tribal Council as a source of

information, as a source of programming, and various other things, a source of communication, source of activities. Then other Indian communities began to feel that they wanted to develop various things, like the Fallon group. They organized a rodeo association, and we supported it. All the Indian people in the state supported it. And I think, to this point, they have been real successful in their venture. And these kinds of things, I think, is what we really anticipated when we organized the Inter Tribal Council. We hope we can induce our people to organize more activities within their own communities with the support of the Inter Tribal Council.

Although we have membership in the Inter Tribal Council by a fee of twenty-five dollars, this does not mean that we are not going to work with those that are not paid members. We help any community that is not a paid member. But the idea of the twenty-five dollars, which is very minimal—we feel that we didn't want to raise the fee any higher than that because a lot of our Indian communities are not financially able to pay the higher figure, and so we left it at twenty-five dollars and make it available as much as we can for all communities to belong to the Inter Tribal Council.

But even during the time we organized our Inter Tribal Council, this same group from Reno-Sparks here was in opposition to the formation of the Inter Tribal Council. And there was other groups that are against the formation of the Inter Tribal Council, and after it was organized, they didn't want to belong to it. And this was Battle Mountain. Battle Mountain has never belonged to the Inter Tribal Council although they are eligible for assistance any time they request it. They feel they didn't want to work with the Inter Tribal Council.



Why is there opposition to the Council? Well, really, I don't know. Or, perhaps it's because they don't really understand the functions of the Inter Tribal Council. I think this is what is the problem there.

One of the things—I think it's one of the things—that they don't want to participate in the Inter Tribal Council is because of the relationship they have with the federal government. They're supposed to be treaty people. They claim to be treaty people. And in the event that they do come into the Inter Tribal Council under the corporation laws of the state, then they feel that this has a tendency to retard their treaty—anything they want to bring up within the bounds of the treaty. Although the treaty is between the Shoshones and the federal government, it isn't—I'm not too clear on that, but they seem to relate this treaty with the ITC, and maybe that's one of the reasons why they hesitate to join the Inter Tribal Council or work with the Inter Tribal Council.

The local opposition is, I think, just purely prejudice. I can't see it in any other way because Dewey—or the Sampson's themselves—have organized a group that they call the United Paiutes. This numbered quite a few [in] membership at one time soon after we organized our Inter Tribal Council. But it has never been too active, and I don't know whether they're still active yet or not. You never hear too much of them any more. So I really don't know what the status of that organization is now.

But inasmuch as the Inter Tribal is concerned, we're not a controversial organization. I think what we're looking for is assistance and cooperation from all our Indian people and from federal and state agencies and the general public so that we could do something worthwhile for Indian people. And if we possibly can, with what federal funds

are available, we'd like to develop various—in fact, we'd like to develop all the Indian communities to the point of self-sufficiency. And if we can do this, I think our people, with the economic base that they have developed, they don't have to be looking for work and employment, or don't have to negotiate with the federal government through state agencies for assistances and such as that. I think they could provide these things for themselves if they develop resources within their own reservations.

As time goes on, these resources could be additionally developed to the point where our people could gain strength politically and socially. This is what we really are looking forward to. The way I anticipate it, they become a contributing factor to the entire community, or to the entire area—both Indian and non-Indian communities. And I think this—we feel, in this way, we have an equal opportunity as Tribal Council. But it has never been too active, and I don't know whether they're still active yet or not. You never hear too much of them any more. So I really don't know what the status of that organization is now.

But inasmuch as the Inter Tribal is concerned, we're not a controversial organization. I think what we're looking for is assistance and cooperation from all our Indian people and from federal and state agencies and the general public so that we could do something worthwhile for Indian people. And if we possibly can, with what federal funds are available, we'd like to develop various—in fact, we'd like to develop all the Indian communities to the point of self-sufficiency. And if we can do this, I think our people, with the economic base that they have developed, they don't have to be looking for work and employment, or don't have to negotiate with the federal government through state agencies

for assistances and such as that. I think they could provide these things for themselves if they develop resources within their own reservations.

As time goes on, these resources could be additionally developed to the point where our people could gain strength politically and socially. This is what we really are looking forward to. The way I anticipate it, they become a contributing factor to the entire community, or to the entire area—both Indian and non-Indian communities. And I think this—we feel, in this way, we have an equal opportunity as anyone else. And this would eliminate a feeling of dependency among our own people. This is what we really want, would like to accomplish some day. We have a lot of potentials in all our larger Indian reservations. I can't say this for the small colonies unless they have the space for small industry or something like this for employment purposes. But the larger reservations that are agricultural or potential industrial development areas, the potentials in these areas are great.

The problem—the whole problem is—I don't know. There's so doggone much money being spent everywhere for the Indian people. But the money has never been placed in the right place. If they want to really develop Indian communities with the various federal appropriations being made—if a reservation is given an appropriation of \$100,000, \$200,000 to the community and let the tribe administer, and the tribe goes ahead to develop that particular community, then results can be realized from it. But the way it works now, the Bureau of Indian Affairs is being appropriated, and the monies appropriated run something like two, three million dollars to the state of Nevada. And most of this money is used in administration and used for the upkeep of material, buildings, maintenance, and

such as that. But it never filters down to the Indian people. This is the problem. Actually, there's an awful lot of money there which was intended for Indian use which has never been used for that purpose.

But if monies were directly appropriated to the state and directed to our Indian reservations for development and someone to oversee (if it has to be a federal accountant or somebody to oversee the administration of the funds for various programs within the state), I think our Indian people can really get these things done because this is the main factor in all our Indian reservations, is no finances. And our Inter Tribal Council has expressed this frustration many times. We hope perhaps one day we can work out some kind of a plan where, even if the Inter Tribal [Council] has to be a contracting factor with the federal government, that monies can be filtered down to the reservation level. This is one of the areas I think Inter Tribal Council can be useful.

But at the same time, we've been operating with federal monies in the Inter Tribal Council for so long that we feel we don't want to be dependent on the federal government. What we think is best is if we can request foundation monies for assistance, for administration; I don't think we need much more money than to administer various programs under foundation monies. it would be sufficient to maintain the operation of the Inter Tribal Council. Then any other monies that is available through federal programs, state programs, and such as that, we—the Inter Tribal Council— could contract with the federal government, state government for monies that are available for various kinds of programs. And we would in turn administer these programs. Or if it comes to the point where the particular reservational colony is self-sufficient and able to administer funds



by themselves, I think we in turn could subcontract to these people and let them administer the funds for the development of their own reservations. However we can do it, I think what we want to do is just put the responsibility on our people and let them do what is necessary to do.

The way things have been going for so many years has put our people on a dependency basis on the federal government, either through BIA or the Public Health Service. And I think one of the things that we need to emphasize is that we have capable people in the state living on reservations that can administer funds, and they can program, and they can direct, and they can do most anything anybody else can do. I think our Inter Tribal Council itself has proven the ability of our people in all these areas because today, we administer almost a million dollars in various programs through the Inter Tribal Council, and it's all Indian operated.

What do I think this is doing to the tribal structures around the state? Is tribalism going out? No. No, as far as the Inter Tribal is concerned, we like to maintain the tribal structure. We are not taking the place of local tribal councils. In fact, we want our tribal council to know that the Inter Tribal Council is for their use, for their benefit. As an Inter Tribal Council, we do not want to infringe upon the local tribal activities. This is their problem. This is their jurisdiction. And the only time that the Inter Tribal can take part in their activities is upon their request for assistance to the Inter Tribal Council. And then, only at this time, the Inter Tribal Council will intercede for tribal councils. But we would like to see our tribal councils become stronger and able to promote for their own people the various kinds of programs available. And the Inter Tribal Council, with all the membership they have

from the state, will support any one or two or all the tribal councils in the state.

Why are the Washos in positions of leadership now? I don't know. I really don't know. Perhaps they're a little more aggressive, perhaps, or they—. Of course, this is one of the things that I said earlier in [speaking of] my early youth. Maybe it's because we were taught to work with people. Maybe we were taught to cooperate. Maybe we were taught to look and observe and see what has to be done, and then on that basis, we make up our own mind what we see has to be done. Maybe this comes from our early training. But like I say, I really don't know what other tribes teach their youngsters in that line. This is the way we were taught when we were kids. And we practiced it. I think most of us practice it.

Speaking now of the origins of the Inter Tribal Council in a little more detail, I think ray people, particularly, has been living down through the centuries on [an] organizational basis—not as a tribal organization, but as a family, or plan. I think the organizational aspect of our lives down through the years may have some effects in this area. Because only through organization has our people survived. Even when times were rough, everybody shared and shared alike within that family structure or clan.

I think the beginning of the Inter Tribal Council, before we even had the various meetings, we had adult education classes, and several of us used to get together with the man that came out of the BIA. He was an Indian employed by the Bureau of Indian Affairs and his name was George Smith. And he was really informative concerning federal programs, activities, and so on and so forth, although he didn't really have too much to offer. He headed the adult education department at the time, which really wasn't what the name implies.

It's just merely getting people together and talking about things in general.

At one of our meetings in the Reno-Sparks Colony, there was approximately half a dozen people were there—my wife and I and several others were there. And we used to talk about different kinds of things, activities in the non-Indian world as we see it, and what other things we felt like. It was just a kind of a open session; we could talk about anything we wanted. I don't know how it came about, but the subject of Inter Tribal Council—organizing the Inter Tribal Council came up in there. I really don't know whether I'd said anything about it, or somebody else said anything about it, but I think this was the beginning of the thought at the time. This man visited several other areas—Pyramid Lake, and Fallon, Schurz. And whether at that time we said that, "Why don't you get the feeling of other people and see what we can do about organizing an Inter Tribal Council," or not, I really don't recall. But eventually, it took hold.

And a Mrs. [Dora] Garcia from Wadsworth called, and she says, "Why don't we organize an Inter Tribal Council?" We talked about it at length, and then it was decided then that we'd hold a meeting in Wadsworth with Wadsworth people— Wadsworth and Reno people.

So our first meeting was in Wadsworth. I don't know whether I have the minutes of that meeting or not; I may have. At that time, it was pretty definite what we were going to do—what we wanted to do—or what we wanted to pursue. And then, later on, we called a big general meeting here in Reno. And people from Owyhee, Elko, Walker River, and Pyramid, Dresslerville, Carson met, and I explained generally what we'd been talking about and what we wanted to do. And after a lengthy discussion—we met about three, four

hours, I guess, just on that one subject, and then everyone decided it was a good idea. So, this was the beginning; these two meetings were the actual beginning of the Inter Tribal Council. Then after that, we began to select advisory boards for resource people. I have their names somewhere. I have their names on record. But at this meeting, I don't recall who all was there. There was an old man from Owyhee. (He just passed away recently. Gee, I can't think of his name right off.) But he was quite interested, real interested in the organization. Of course, he's been interested in Indian organizations a good part of his life, too. He was a man of about eighty years old. And he gave his wholehearted support in organizing the Inter Tribal Council.

And then, from there on, we selected various people for our resource people; we call it the advisory committee. I mentioned before where they came from. And using these people and the people that we've had as potential members of the Inter Tribal Council, we've met quite a number of times. It almost died out there for about a year. Nothing was done on it. And I couldn't put in the full time—I couldn't put in the time that it required at the time as I was working, so there was a lapse there of about a year. But then again, it picked up again, and this is when we really went to work on our constitution and bylaws and so on.

Finally, on December the seventh, our Inter Tribal Council materialized under state corporate laws—rather, a constitution, we incorporated the following year.

That was about the history of our formation of our Inter Tribal Council. It was really nothing spectacular, other than people were interested in it and wanted to do something about it. And then with all the people that participated in it, we didn't

get the full membership of the people that attended various meetings. We just got a partial membership in it. But eventually, as we started to work with the Indian population in the state, membership began to pick up. And over a period of four years, we've got a membership of eighteen out of a possible twenty-three. Now, I think we've got twenty members in the Inter Tribal Council out of a possible twenty-three.

I don't think it took an awful lot of convincing to have the tribal councils join. We left it more up to them on the basis of what the Inter Tribal Council was doing. I've talked to a great many of them that did not belong to the Inter Tribal Council at the time. I told them the possibilities of what the Inter Tribal Council can do with the support of all the Indian people in the state program wise, politically and socially, for it would be of benefit to all our Indian people in the state. There's many questions asked, and I answered the various questions as well as I could. We emphasized at the time, and we still do, that we don't infringe on the local tribal councils' affairs because we feel this is their business and their particular area that they need to carry on their own functions. And the only time our Inter Tribal Council would intercede is by request. And we'd like to have a written request at this time to eliminate any arguments or any hard feelings about what transpires afterwards. This is really what happened. Then when the Inter Tribal Council started working and going into various activities and promotion work, it began to show our Indian people what the Inter Tribal Council can do. And I think this was an influence in itself, not really any particular individual that went out and said, "Come on, join the Inter Tribal Council," and make a big spiel in the benefits of the Inter

Tribal Council or anything like this. I think it's what the Inter Tribal Council [had] actually done, what influenced the people to join.

We hope someday, we can find a foundation that can support the Inter Tribal Council because I don't think this working with federal funds is going to last too long. The last two years now, we've been told year after year that we're going to get cut on our administrative expenses and this and that. And, of course, we have to work under guidelines, using federal funds, which does not leave us too much leeway in making our funds more flexible, and use it at times where we really need funds. But if we had foundation money, we can probably be a little more flexible with it and utilize the monies where it's necessary in really helping Indian people. But with federal funds, this is difficult. We can only transfer approximately ten percent of our program monies, and this does not go very far.

We felt that we had to have some kind of an understanding with our people and a lot of the non-Indian people. And I think when we went about organizing that conference at the University [in 1964], we tried to bring in people from areas that can contribute to the conference\*. I think it served the purpose because we have had quite a number of non-Indian people. I think we had just as many non-Indians at the conference as we did Indian people that could come. And I think this was the beginning of our people moving out and talking to non-Indian people for a better relationship.

I think this conference at the University accomplished more at that time than we would have if we just tried to go out and

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\*See "Proceedings of the Nevada Inter Tribal Indian Conference, May 1 and 2, 1964." Desert Research Institute, 1964.

contact people on small group or service club basis. But we have thought of that, too, that we would approach the general public in this area, that we could provide speakers for service club meetings, gatherings, churches, and so on and so forth. But I think this conference done considerable. And I think this conference at that time, there [was] quite a lot of dissension among our Indian people, too, at that time. I think it brought our people closer together at the beginning. I think it was one of the best events that occurred at that time. I feel that I could say that because I think a lot of people went away with a lot better understanding of the Inter Tribal Council and the Indian people than they had before they came there.

How did we go about setting that up? Oh, we called the University and asked—well, Wayne Martin is a good friend of mine. He was the Continuing Education director at the time there. And we talked about the possibilities, and he said he could set us up with a conference at the University, and so we followed it up and made all the necessary arrangements through him. And we didn't really worry too much about it, I don't think. In fact, I never heard of anybody worrying, talking about being worried.

Did we worry about someone who might try to disrupt it? (There were several people there who made rather extreme speeches.) This was part of the idea. I think if somebody had something to say which does not go along with the thinking of the Inter Tribal Council, why, this is the place to say it because I think this is what conferences are for, to bring people together for a better understanding. And we expected some controversial issues here and there, but I don't think they were as great as we expected. We did have some little controversy, but I think it was handled pretty well, that it didn't create any disturbances.

I think we have some worthwhile programs. But we'd still like to see monies filter down to our reservation level. I think it could be utilized better in that area than coming from other sources. Even our ITC funds could be filtered down to the reservation level for the peoples' use. And if we could work out some kind of an agreement or some land of a—negotiate with the federal government or MA or PHS, then I think we can really put the money where it can produce some results.

Do I think that the Inter Tribal Council might be contributing to more segregation, or do I think it's helping with integration? Well, I think it can work both ways. In the area of segregation, I think we're thinking in terms of developing Indian reservations, developing resources on reservations that have the potentials. This would retain our Indian people on the reservation, giving them employment and giving them some kind of resources where they can make a decent living, and retaining our Indian people from these areas.

In the area of integration, I think we're developing young people where they could work in offices and work through our various training programs. And from this area, they can go into additional education or additional training to the point where they can branch out into the white society and participate in that area. So it can work both ways.

The programs that the Inter Tribal Council has sponsored since they've been funded by the Office of Economic Opportunity [are] very considerable. We have a statewide distributed newspaper we call the Native Nevadan. The majority of our people have subscribed to this, and a great number of non-Indians from the state have subscribed to it, and we even send subscriptions out of state. This is a source of communications for many of our people, and it comes out on a monthly

basis. This is an asset for our Indian people concerning communications.

Community developers are made up mostly of local people who understand the problems of the communities that they serve. We have approximately ten community developers throughout the state. Some Indian communities are considerably long distances apart, and it is not always being served by the person in that particular community as a community developer. The community developer in one community may serve one or two communities within that particular area, and this means that there is much travel for our community developers. But the community developers are essential to the development of these communities, and they are utilized for the best interests in development of our Indian communities.

Recently, we had added to our office staff—ITC staff— three planners. Two of them are through the funding by Economic Development Administration, and one by OEO funding. The planners are responsible to meet with the Indian communities throughout the state, developing plans for economic development. These people are contact people with the resource people within the state, or industrial development people from out of state, and their sole purpose is to see that the community is assisted in the area of bringing in development for the community economy—the employment of local Indian people to the point where eventually, we hope, we can develop our Indian communities to self-sufficiency.

The planners have made various contacts throughout the state, and they have talked with people, and the Indian people are enthused about some of the potentials that they have that could be developed. However, money is the problem. Work Incentive, under Economic Opportunity's program, is

essential to our Indian communities. This Work Incentive, it is intended to employ people that are of employable age. And eventually, we hope, through Work Incentive programs within our communities, that they may become interested in employment in some other areas where there's construction locally, or some sort of a income-connected employment for the individual families that are on the Work Incentive program. And we hope, with this, that additional training can be an incentive for the individuals that are on the Work Incentive programs.

"Operation Mainstream" is contracted through the Department of Labor. We have a limited program in that because of the money situation. Perhaps it only lasts for five or six months a year of funding. Neighborhood Youth Corps has been one of our big programs throughout the state which gives our youngsters an opportunity for employment and also to encourage our youngsters through this program to continue education, particularly the dropouts. And this has worked very well, to some extent. Some of our youngsters have continued education after dropout, and some have taken qualification tests under the GED program, and some have gone into training in some other areas for additional employment. The VISTA program is an asset to our communities. Under this VISTA program, the VISTA volunteers are working with the Indian people within their communities. Some are more effective than others. Because of the lack of understanding of VISTA people of Indian culture and Indian background, some have somewhat of a difficult time to begin with, but eventually, as they work along with the Indian people, they begin to realize that this is a different world for these young people, as VISTAs, to work in. The VISTA people are mostly composed of non-Indian people. They have



contributed much in forming organizations, tutoring, and general information work for Indian communities.

Emergency food and medical under OEO is a supplement to the welfare program, although the welfare program does not reach all the people where the people need the assistance. And some people don't qualify under the welfare programs where the emergency food and medical program will reach these people that do not qualify under the welfare program. This has been an asset to many of our Indian families throughout the state.

Community Health Representatives program is a program contracted through Health, Education, and Welfare. This program has only been in existence for the past year. The responsibility of the Community Health Representatives in the area is to organize health committees and to find the problem areas of health within the various communities under this program, and to call on the Indian Health Service for assistance and correction of the problems that exist in the Indian communities. They also help individual Indian families in health care and information about medical services, availability.

Alcoholism has been one of our main programs throughout the state. Every Indian community has been visited and counseled in alcoholism. There is a staff throughout the state that is responsible for various alcoholism prevention programs. They talk to youngsters about the problems of alcohol, and the people that are alcoholics are brought together into AA meetings and talk of the effects of alcohol, and many have been assisted in employment and in counseling and in many other things that relate to eliminating alcoholism within the Indian communities. The staff itself is real conscientious about helping Indians, and in

some cases, non-Indians, in the problem of alcoholism.

Summer Head Start—we have had problems in securing Head Start programs. Thus far, we have only been funded for three months at a time in our Head Start programs. We've applied for a year around program each year, but it has never materialized. The best we have been able to do thus far is for three- or four-month Head Start programs.

And many of our people approve of the Head Start program because they feel that the cultural problems of our Indian people has a tendency to retard the educational abilities of our youngsters. But with an early start in education and the ability to mix with other children, this has been one of our biggest advancements in getting our young people started in the early stages of their educational period.

The ITC Communications is the particular program of which I am a director. We have taken various surveys in six "target areas" to determine the communication facilities of the Indian and non-Indian communities. And we find thus far a wide communications gap. Many of our Indian people do not relate to the non-Indian communities because of stereotype attitude of the non-Indian communities. With the results of the survey, we will be able to find areas where we could make corrections in communications in the area of education.

Indian and non-Indian are working together much closer in eliminating the problem areas which exist between the Indian and the non-Indian. And some of these are employment, in eliminating stereotype concepts of the non-Indians of Indians. And, of course, it isn't entirely the white prejudice against the Indian people. I think there is some prejudice of Indians to the white people, which we feel could be eliminated, and a much

closer working relationship could be had in order to improve the Indian communities.

The Indian communities themselves need the assistance of resource people which exist in the non-Indian community. They need the advice of professional people, lay people, and even so far as to have our Indian people participate in some of the activities of the non-Indian communities. We also have a housing specialist who is adept at giving informations concerning housing for Indian people. We have several housing projects going throughout the state under the housing program sponsored by the Bureau of Indian Affairs, But their resources are so inadequate that we requested a housing specialist under OEO for the Inter Tribal Council who specialized in gathering information of housing availability.

There was a program for senior citizens which has expired. But the senior citizens' program set up centers throughout the state in Indian communities to activate senior citizens into some kind of a program within their own group. And this has a tendency to eliminate idleness and [is] something to do for our senior citizens, which we feel was necessary to prolong the services of our older people however they can contribute to the community.

Youth Recreation and Cultural Enrichment program is no longer in existence. But this program organized teenage groups throughout the state to promote recreation and education problems and general problems of the young people. Although the youth program has expired, there still is a continuation of these youth programs sponsored by the young people themselves.

Arts and Craft Marketing—this was funded by a private foundation. The Inter Tribal Council received \$10,000, which would help the various Indian communities

to purchase and to reactivate many of our Indian crafts. And we have, at this time, since the program has started, art craft centers in Walker River and Fort McDermitt, and Pyramid Lake had one prior to the funding. They also came within the scope of the Arts and Craft Marketing, under the Inter Tribal Council. With the funding, the Inter Tribal Council has purchased various arts and craft material and artifacts from various sources, and also from individual Indians. And this has been collected, and this created an incentive to create more arts and craft among individuals in craft organized groups.

We also have advisory and consultant services. Through various programs that the Inter Tribal Council sponsors, there are advisory and consultant services available. We utilize these consultants and advisors to inform our people as to the best procedure to gain employment, to develop communities, to seek resources, and such as that, so that our people will not be short on gathering information from any source.

I think all these programs that has been initiated under the sponsorship of the Inter Tribal Council is essential. Although we feel there is a lack of finances in the final developments through the efforts of these various programs, this is a start. We would like to see as our eventual goal—as our ultimate goal—the self-sufficiency of all our Indian communities to the point where they themselves, as a community, become a contributing factor to the local economy within their area. I think with the contributing economy factor within the community, I think much prejudice and much misunderstanding could be eliminated.

[In] the survey under the Inter Tribal Communications, which is my responsibility, we have found areas where our Indian people are reluctant to participate and oftentimes are

inadequate to express themselves, and we find much needed help that is being unnoticed by the non-Indian community. And in the area of education, some of our people are not given the full benefit of the educational facilities. In the area of employment, our people perhaps are not utilizing the federal employment services. And in our tribal government, there isn't a sufficient amount of support, and there isn't sufficient amount of participation. And in the area of a non-Indian community, we find non-Indians feel somewhat indifferent about the condition of the Indian communities adjacent to their communities. Many have made some comments of the condition of Indian communities, but actually have never approached the Indian people on what they could contribute to eliminate various conditions. In the area of alcoholism, the image created by some establishments in the non-Indian community have created an image of all Indians being drunk all times, and many of our Indian people living in Indian communities resent the fact that this image is being created. And in the area of professional help, our Indians are not taking the advantage of professional help. In the area of tribal association, there are factions [which] exist which should be eliminated for better cooperation among all the residents of Indian communities. And in the area of business, some of our Indian people are dissatisfied with the kind of business they encounter. They feel that they're not getting the services of various state agencies to the fullest extent. These are some of the things that our Indian people have quoted within the survey. And we hope, from the information that we gather from the survey, that we can recommend additional programs or some source of funding to eliminate some of the problems that exist in this area.

The purpose of the survey is to find the problem areas and have these on file at the office at the convenience of the people working with Indian people to make an immediate determination of what needs to be done in our Indian and non-Indian communities. It's not because we don't know that these problems exist. I think many of our Indian people know these various problems exist. But the particular reason of the survey is to have these problems documented. Without documentation, although we do know the problems exist, it's awful difficult to have some background from which we can request programs or assistance from federal or state sources.

In our survey, we're finding complaints about lack of consideration in schools and employment, in just social get-togethers. We're not up with the non-Indian group. We're not functioning with them. And there has been quite a lot of misunderstandings which could be corrected. In many cases, this is all that is necessary. And in some cases, we need to work at it.

I was in Elko, I was invited to Elko to give a speech to the Lions Club on Indian problems in the Elko area. Those people had no idea that those Indian problems existed. Nobody has ever talked to these people about it. They have a Pioneer Hotel, which is a bar and hotel combination (it's one of the dirtiest in town, I suppose) where many of our Indian people go. And it's right in the middle of town, right across from First National Bank, and it's an eyesore to everyone, although nothing has ever been done about it. They complain. Everybody complains. Townspeople complain, Indians complain because it's creating an image of drunk Indians to the tourists and residents of Elko, and I said as much. After I had given



my presentation, three or four of the men approached me after the lunch and said they thought they could set up a meeting with the Junior Chamber of Commerce. They thought this would be the most likely group to start some kind of a program to eliminate conditions that exist like that in Elko. So we haven't heard from them yet, but we hope eventually we will.

Are there situations like the one at Elko other places that we've been working on? They're probably not as bad, but in some areas, some other things are just as bad. Perhaps the services and so on, such as that. It's not like it should be. There's still a considerable amount of prejudice by the white people to the Indians and Indians to the white people. It works both ways. But I think it's just a matter of getting together, understanding each other that could eliminate much of the prejudice. I think one of the things that could best be used for elimination of prejudice is employment. But there isn't that much employment in some of our Indian areas.

What do I say to groups when I give a talk as spokesman for the ITC? What I say when I talk to young people is somewhat different from what I say to adults. I try to stress education, they being in the best years of their lives, to obtain the necessary things that will eventually help them through life that they should acquire at this age. I try to make these youngsters feel that they have a responsibility to themselves and to their people to obtain as good an education as they can possibly get.

We don't expect a lot of our youngsters to delve right into Indian problems when they get out of school or things like this, but I think what they can contribute toward the efforts of the Indian movement for a better way of life, I think this is what we're looking for. And if we can get our youngsters to be conscious of the

fact that they can be in a position to contribute in this area, I think this is what I try to stress.

I never use any examples of my experience. I think in terms of examples of what could have happened if I didn't take advantage of what little I had. We grew up somewhat independent—well, I did, ever since I was about thirteen or fourteen years old. I was more or less on my own. And what experience I have had, I think what I have done in my school age has helped me considerable in thinking in terms of contribution. I don't know what else. I always seem to think in terms of what can we do to make this other thing do this for us, or something like that.

How do I try to inspire young people to be independent, not to lean on the federal government, not to lean on the reservation? Well, there's a lot to it. There's a lot to it in—it's hard to explain. If we're going to induce our youngsters to take advantage of the education that they have now, we're going to have to say to them and put a feeling within them to make them feel that they will be responsible citizens. And one of the things that I try to stress as far as education is concerned is, "Get the best education you've got, and continue your education, and when you have completed your education, work at it. Pick up experience." Too many of our young people go back to the reservation where there is absolutely nothing. Perhaps one day we can go back to the reservation, but at the present time, we haven't got anything to go back to. What our young people need to do with the education that they have acquired, and the profession or the kind of work they have chosen for themselves, is to—at times, they can go back to the reservation and help develop resources on reservations up to the point where the reservation becomes self-supporting. And then, let's talk about our

youngsters going back to the reservation. But when we do go back to the reservation, let's take something back there to further the resources and become a contributing factor to the local economy. And this— I don't know. This is the way I see things. I'd like to see it develop that way, and, of course, it isn't going to be done without education, and the young people are the ones that's in a position now to acquire these kind of educations and do this kind of a thing. When we're talking about responsibility of our young people in these areas, I think this has quite an effect on them, too. Oh, there's a lot of "goofing off," and all that, all right, but underneath of all of that, there's still a lot of potentials for development in youngsters. And I think if we can recognize the potentials and encourage these youngsters, I think then we're doing a tremendous service to the youngsters.

And one of the other things when we're talking about education, I think we're talking about paving the way and making it easier for the youngsters to enroll in colleges, universities of their choice and getting them as much information as we possibly can, so they have some knowledge of procedure, enrollment procedure and the semester year, or the term, what they need to expect at those times. The more we delve into it, there—there is small things, and there is a lot of it, that seems to deter and discourage our youngsters. One of the things we were talking about yesterday which was a—it's probably the policy of the University, but I don't know. In order to qualify for financial assistance, you'd have to submit your grades two days after graduation to the University, or something like this. A lot of the kids don't know this. I never knew that, either, but this is what was said yesterday. Little things like this could be big factors in how the youngsters accept and enter college work.

Education is the necessity to all things. It's a source of all—as far as I'm concerned, it's a source of all—all the things that has to be done, and we're thinking in terms of developing our reservations and developing a better group of people. And education, I think, is a big factor in this.

How did I find tins out? Well, I don't know. I just can't say that I found out or anything like that. I think we've always known it. It's just a matter of making it work for us. Even as far back as I can remember, my grandparents used to tell me about—well, it pertains to education, I suppose. They used to say, "You go to a strange place, and," he said, "you watch people and see what they're doing and how they do it. And," he says, "if you feel that it's all right for you to do," he says, "you can also do it." He's saying that you make your own determinations whether you want to do the things the way they're doing it. Like if we're going to get educated, we'll go to school and we'll see a lot of other people going to school, and maybe they're taking short-term courses, or to improve something that they lack in order to accomplish the necessary things that they've set out to do. All these things tie in. And I think what my grandparents were saying (was) that, "If you feel that you can do the same thing by doing the same thing other people are doing, and you feel it's right, then you go ahead and do it." And so, I feel that education is a source of accomplishment, and if we can encourage our youngsters to get as much education as they can, I think that's what we're looking forward to.

Is this something that we were given at Stewart? I'd say the boarding school was all right to a certain extent. They encouraged education. But [at] the overall top governmental level, they didn't make provisions for accredited courses. But what they did teach, I think, was encouraging, and

some of the teachers that were there at the time, they were real conscientious people, and they felt that they were performing their particular responsibility by teaching the youngsters there. And several were encouraged to continue on to a higher education. So it wasn't a complete loss, although we hear that the Bureau schools are negligent and they don't teach the accredited courses academically, and all that. But at the time I was going to school, they had a real good vocational training school— maybe not the best, but I think it was sufficient to give us an idea of what is expected of us if we had to go out and learn a trade of a sort. And some of the vocational teachers were real good. Some of our youngsters came out of that school as good carpenters, electricians, and auto mechanics, painters. They could compare with a journeyman. With what they've had to work with, I think they've done fairly well, although I feel that if the whole educational system in the Bureau schools were changed to the more accredited academic courses, I think we'd've been a lot better off. And if some of our youngsters wanted to continue vocational training, why, that would be available for them, too.

In fact, one of the girls that was my classmate, it took her a little while, and she had to work hard at it, but she completed college work, and eventually she got her master's degree in education. And she's a teacher supervisor in Intermountain Region School in Utah now. Oh, it can be done. It just takes a little time. It's hard work.

How many speeches do I give a year? Oh, a year—I haven't been making too many speeches in a year. [Laughing] I've been around, you know, long enough to go—. [I haven't] made too many speeches. I think I made about six this year, six or seven this year.

But that doesn't begin to cover the number of meetings that I participate in. How many

meetings do I go to? I'd say on the average about two meetings a week for a whole year. Sometimes, there's a meeting for a solid week. Oh, maybe three meetings a week, on the average about three meetings a week. It is kind of hard on family life. Like next week, I'll be in Tucson all week. I come back Friday night next week. Sunday, I'm off to Los Angeles on the Social Rehabilitation Conference, and I've got to give a presentation there. But it keeps me moving.

How does my family feel about my activities? I get no complaint from my family. They feel it's a worthwhile thing to do. And in fact, I think I've got a good family. They don't complain, and any time I've got to go, they accept it as one of the things that has to be done.

How do I approach people with the kinds of programs that we've been trying to put across? Beats me. I really never have thought of it [laughing]. I've talked to a lot of people. I think what we say when we talk to each other is, "What are we looking for and where are we going? What are we going to do with what we've got?" I think this is the main things that we're saying when we get together and talk. There's so much that our Indian people must do, and we all can't do it. And someone has to be a little more adept in some areas to contribute to the entire effort.

What I most generally try to do is put ideas in peoples' mind, not because I've done it, but perhaps I've done it to a certain extent. I think that this gives them something to work for. And I think this is the same idea that we organized the Inter Tribal Council on, on the same basis.



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## THE NEVADA INDIAN AFFAIRS COMMISSION

After we organized the Inter Tribal Council in 1963, I thought at that time seriously of introducing legislation that would create the Indian Affairs Commission because we had no way of contact with the state legislation other than through our Inter Tribal Council. And our Inter Tribal Council was beginning to emerge with various federal programs that eliminated us from participation as a political body. We felt, at that time, after talking of creating an Indian Affairs Commission under the governor's administration—. I went and approached Governor Sawyer (at the time, he was the governor) and talked to him at length about creating the Indian Affairs Commission. He was wholeheartedly in support of creating the Indian Affairs Commission at the time, and he suggested that I go back and create a draft and submit it to the governor for his approval, and he would insert it in his message to the state. But we, being so involved in various programs which was in the early stages at the time, we did not submit the legislative draft at

the time we wanted to, and it was somewhat prolonged until a little later.

But when we did finally ready the draft with the assistance of a number of people—we got the assistance of Bob Leland in this area, and we felt we needed an attorney, and he was willing to help draft the original legislation—and this was presented to the governor, who referred [it to] one of the legislators from northern Washoe County to introduce it. This was assemblyman Ernie Johnson. We introduced the legislation in the assembly, and it went through the assembly—from the committees through the assembly and approved unanimously in this body. And then when it went to the senate, it went in committee and held in committee there for a time, a little longer than it should. We had to appear before the senate committee in behalf of adopting the legislation to create the commission. And at this time, Bob Leland also attended this hearing, and we got the assistance of George Abbott to support the introduction of this legislation. And it got

through the committee on a majority vote, and it went to the senate. And the senate voted to adopt the legislation to create the commission with one dissenting vote. So then it became a law which created the Indian Affairs Commission.

What arguments do I think were most effective in getting the statute passed? Well, I really don't know, but I think what had quite a lot to do with it was our Indian people have never really had any association with the state officials on the state level. And this was one way of bringing them close together, and I think many of the legislators felt that Indian people, being citizens of the state, were entitled to considerations through organizations and state agency groups. I think this is one of the main reasons that the legislation was considered.

What do I think convinced Ernie Johnson to assume this responsibility? Well, I think because of the fact that we had approached Governor Sawyer, and it was favorable to Governor Sawyer at the time, Ernie took it from there, knowing that it was favorable to the governor, sponsored it.

The bipartisan support was interesting because the governor and Mr. Johnson were Democrats, and George Abbott was one of the highest ranking Republicans in the state. Can I explain how we were able to get this kind of bipartisan support? I really don't know how it happened. But I've had an association with George Abbott previously. He worked in the solicitor's office [Department of Commerce] in Washington, and he knew the ins and outs of federal operations, and he has given us some advice in some areas. When this bill was stalled in the committee, we asked Mr. Abbott if he would intercede for our Indian Affairs Commission legislation, and he said he would.

The purpose of the commission, we felt, could be another agency to which our Indian

people can go concerning state legislation, state coordination of state agencies with Indian people, and although it did have investigative powers, it did not have the authority to compel any agency to deal with the Indian people. This was only on [a] recommendation basis. The Commission could make recommendations to the governor or to the body concerned on areas where we felt the Indian people needed assistance. We felt this was a good legislation, although we did not have the full support of all our Indian people at the time. We did get some controversial remarks on the creation of the Indian Affairs Commission. But eventually, I think this works itself out, and quite a number of our people began to realize that the Commission also could be an asset to the Indian people.

And things worked along well for the first three years, and then we had a controversial report in 1968 that rather worried some of our Indian people in the area of legislation introduced. And we met with the legislative people—legislators—in objection to some of the legislation that was introduced in this last legislature. And it got to the point where the executive director of our Indian Affairs Commission was in support of the legislation, and our people were in objection. Actually, the executive director working for the Commission should have, I felt, I always felt, should have been also working in behalf of the Indian people in objecting to the legislations that were introduced. This created some controversy to the point [that] in this past year our Indian Affairs Commission has been somewhat ineffective. There seems to be some jurisdictional areas in the employment of our director.

There was, in the last legislation, which was not eliminated, a portion of an amendment to the creation of the Commission that any



person receiving federal funds could not serve on the Commission. Whether this was aimed at me at the time or not, I don't know. I always felt it was, to a point. So on the basis of the legislation, that I was associated with the Inter Tribal Council, I had to resign from the Indian Affairs Commission. And the area of jurisdiction of employment of the executive director, it seems the governor has some jurisdiction of the executive director's actions in performing his work for the Commission. The Commission does not entirely hold the director responsible to the Commission. This is one area I feel is controversial. I feel if the Commission is going to be effective, the Commission itself should have jurisdiction—or all jurisdiction—in the actions of the executive director working for the Commission. This is not the case today, and the executive director is now responsible to the governor.

I wasn't present at the last Commission meeting which was held in Owyhee. But I understand they're in the process of reorganizing the Commission for better working relationship with the Indian people. And I think it's well for the Indian people to concentrate on the affairs of the Commission because this Commission can also be a valuable asset to our Indian people, because we are more involved in state legislation each year. And we feel that our Indian people should have a voice in some of the Indian legislations that arise in our state legislation.

The composition of the Indian Affairs Commission was that all three major tribal groups be represented. And we now have four Indians sitting on the Commission and three non-Indians. And they are, geographically, representatives of the state.

After the creation of the Indian Affairs Commission, one of the main projects of the Indian Affairs Commission at that time

was to investigate the utilities companies in the northern part of our state. At that time, the South Fork Indian Reservation had no electricity. And it was discovered that although the Harney Electric Company had electrical lines running through the reservation, the Indian people were not taking the advantage of using the utilities that crossed their reservation. And after negotiations through the Indian Affairs Commission, the Harney Electric consented to service the Indian reservation with electricity. And this was somewhat of a prolonged negotiation at the time, but it was finally settled, and the Indian people now on the South Fork Indian Reservation have electricity.

We have had some educational problems with some of the county school systems. And our executive director has been able to work some of these areas out by negotiating, and with the Indian Affairs Commission meeting as a body, to make recommendations, and utilizing the various state agencies in some capacity or other, to correct the problems.

I think we have had some misunderstandings with the Bureau of Indian Affairs, Public Health Services, which has been brought to the attention of the Indian Affairs Commission, and the final results of these various misunderstandings was a meeting with the Indian Affairs Commission and the various federal agencies that have obligations to serve the Indian people. In some instances, this has been corrected. And I feel that the functions of the Indian Affairs Commission has been important enough to consider as an area of assistance to our Indian people.

In one particular case concerning the Bureau of Indian Affairs, the Reese River Indian Reservation had borrowed some capital to increase their livestock herds. And because of nonpayment in some cases,

the Bureau of Indian Affairs were going to foreclose on the various loans to the people on the Reese River Reservation. And we negotiated with the Bureau of Indian Affairs to extend the loans, extend time of payment, and this was done. But upon investigation, there was some discrepancies. It seems—perhaps it isn't a discrepancy; it could be bad judgment in the area of loans to the people. The majority of the people that had received loans were in the senior citizen age group, and perhaps this is part of the reason why they were not able to repay on the loans. I think this was all brought out in the investigation. And finally, the Bureau of Indian Affairs agreed to extend the time of repayment.

They had some school problems at Yomba concerning Indian youngsters and the quality of teaching under the county school system. This was investigated. They had one teacher and twenty-eight children, all in different grades. This one teacher was teaching—I believe there was six grades, from the first grade to the sixth. And the quality of teaching was objected to by the residents—the Indian residents—of the community. And this was investigated, and eventually an additional teacher was employed to take up the duties of an assistant or supplemental teacher in that school.

I feel there is some other areas where the Commission can involve itself. There is at present some problems in the Yerington school system. I was invited—or, previous to the invitation, I talked to the principal and vice principal of the Yerington school, and they were quite concerned about the participation of the school children in that area. It seems that they were not doing as well, and their quality of work was not up to standard. And in talking with the principal and vice principal, they felt something must be done in order to improve the schoolwork of the Indian children. And

I made recommendations at that time, that if we can get our Indian people together and organize an education committee to work directly with the school, that some of these problem areas could be eliminated. Because it seems the communications between the parents of the children and the school officials were inadequate. The vice principal at one point said that he had made an effort to talk to the parents of one of the students, and he was unable to reach the people because they would not let him into the house and talk of the problem. This was a great concern to me at the time because as far as the Inter Tribal is concerned, we're interested in having our young people get the best education they can possibly get. After the meeting with the principal and the vice principal, I got an invitation to be a speaker at the Parent-Teachers Association meeting on the fifth of February of this year. And at this meeting, I presented the various cultural problems that our Indian people face, and the possibility of textbook and material lacking in the schools that would improve the confidence of our Indian people, and various other things that I felt could be the responsible source of the poor grade of work that our Indian youngsters were doing.

As a final result of the question and answer period at this PTA meeting, it was decided at that time, which met the approval of all concerned, was that the Indian people organize an education committee who would intercede for the Indian parents in behalf of the children and probably bringing the parents closer to working relationship with the school officials. And I understand they are working toward this now, to eliminate the misunderstandings and the problems created by misunderstanding.

I feel, being in a responsible position, this is nothing more than what anybody else would do, and I feel that what I have



contributed to some of these causes, I hope it's well taken by our Indian people and non-Indian people, because I'm somewhat enthused about the outcome of the working relationship with the Yerington groups, both Indian and non-Indian.

What kind of a governor is Governor Laxalt making, as far as minority problems are concerned? I think Governor Laxalt has the concern of the people within the state. There's no question about it. But one of the main points of our concern all during the time Governor Laxalt was in office, that he has never attended any of our Indian functions. We had several Indian functions, and he has been invited to all of the various functions, but he has never attended. When Governor Sawyer was in office, we invited him a number of times, and he was no—I grant you that that's a busy office and he can't always come, but Governor Sawyer attended several of our Indian functions during the time he was in office.

Why do I think this is? Well, I don't think it's a matter of communications. I really don't know what it could be. Because personally, I've talked to Governor Laxalt a number of times, and he's cordial enough, and he's willing to do all he can, as he expresses himself, for the Indian people. And I feel that if we really are in serious need of assistance from any of the state agencies, I feel that Governor Laxalt would support it. But at the same time, I think our Indian people would consider Governor Laxalt one of the better governors if he had attended some of our functions.

What other things have the Indian Affairs Commission people been involved in? Indian Affairs Commission has been involved in the investigations that I have mentioned, and the corrections that they have made. Actually, it has been in existence for approximately four years. And what we

have involved the Commission in, I think, is what I have mentioned as some of the more prominent things that have occurred through the activities of the Commission.

The Commission itself was created to bring the problems of the Indian people to the state and see if corrections can be made by either legislation or better cooperation with the state agencies. In the past year, the Commission really hasn't done too much of anything in behalf of the Indian people because of the legislations that have taken place, and I feel the Commission has been ineffective since the creation of this legislation.

The Commission also supported Pyramid Lake in behalf of the water situation. In this area, one of my contentions has always been the lack of support by our executive director to enforce the recommendations of the Indian Affairs Commission to the governor. This is where there seems to be some conflict. And when the governor's office proposed a state support of Indian programs by acquiring federal appropriations, such as the Bureau of Indian Affairs, Public Health Service, to go to the state for administration, many of our people objected to this. And in support of this was the executive director of the Indian Affairs Commissions. I still feel he is in support of it. They wanted a consensus from the Indian people, and he traveled around the state and conducted meetings for support of the state administrative takeover of Indian appropriations. Some, not knowing the background of the controversy, has consented to have a study made, which would be conducted by the Bureau of Indian Affairs and the Indian Affairs Commission. And some objected entirely to the proposal. What eventually will become of it, I don't know.

Why do I object to this? I feel, and many of our people feel, that federal appropriations which are administered by the Bureau of

Indian Affairs could be allocated directly to the Indian reservations for their administration. It has always been the problem of finances on all our Indian reservations. Monies budgeted for appropriations to the Bureau of Indian Affairs in behalf of the Indian reservations does not entirely reach the program areas of our Indian reservations. Most of the money is being paid out in administration, or program budgets have been transferred from one program to another, and it gets to the point where eventually the people that had originally requested or the monies that it was intended to be used on the reservations for various programs has not been consummated in that area. And through our Inter Tribal Councils, and with the consent of the members of the executive board, who are representatives of the Indian reservations and communities, [we] have requested by resolution to have federal funds allocated direct to the Indian reservations for programming and administration. And where the state has requested on their proposal for federal funds to be administered by the state, our people are in opposition to it because they feel that the monies could be more effective being administered by the people directly involved on the reservations.

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## WASHO TRIBE AFFAIRS

Approximately 1916, the Washo Indian community of Dresslerville was established. And many of our Washo Indians moved on to this colony. This colony was donated—forty acres of this colony was donated by the William F. Dressler ranch interest because they felt that the Washos, not having any reservations or colonies or a place to live within the area, needed a place to live. And eventually, the colony went under the jurisdiction of the federal government on a tax exempt basis.

The Woodfords Washo community did not have any land base. They were scattered all through Alpine County wherever they felt they could build homes and shelters. And many of the people in that area were day laborers. The Dresslerville community today is an organized community with tribal councils and various committees working within the community. Up until recently, Woodfords community was not formed in any organized unit. Now, they do have a community council and are working with the County of Alpine in some areas where

it benefits the Indian population within the county.

Carson Colony is a Washo community. This is a little more sophisticated area than Dresslerville or Woodfords. People there are organized through a local community council and act through various community committees and have been working with the non-Indian community in various capacities. They also participate in non-Indian politics. What the Carson Colony community is engaged (in] now is the development of an arts and craft center which they hope eventually will draw arts and craft articles from other Indian reservations and colonies and make this into a centralized arts and craft center.

The Indian-white relationship in Carson City is good. They work with the various service units, or service clubs, in the Carson City area—the Chamber of Commerce and individuals—individual non-Indian people living in Carson City. The Dresslerville Colony is not so related with the non-Indians in that area, although it is a much better relationship

today than it was twenty-five, thirty years ago. The Woodfords community is somewhat in the same category as the Dresslerville community. There is still prejudice toward the Indian people in that area, although I think eventually, when the Indian people have developed a home base where they could develop housing projects and various other kinds of improvements and becoming contributors to the society in their particular localities, then the relationship between the Indian and the non-Indian will improve.

I will tell about the Washo ranches. We haven't talked about the Washo ranches at all. I have been involved with this, as chairman of the tribe. The Washo ranches was purchased for the tribe back in 1928. See, the Washo tribe has never had any reservation. I believe during the time that Captain Jim was the spokesman for the tribe, he tried to negotiate a reservation for the tribe, and it seems that the federal agent in the area at the time also made the recommendation for a reservation for the tribe. But when it got back to Washington, it seems that somebody said that the Washo tribe was going to become extinct in a short time. So they gave up the idea of setting aside a reservation for the Washo tribe. And the colony of Dresslerville was donated by the Dressler ranching interest. This was for the members of the tribe that wanted a place to live. They didn't have any land base. They were squatting, living wherever they can. So the Dressler ranching interest donated forty acres of the Dresslerville colony to the Washo tribe.

Soon after that, the Carson Colony was purchased for the tribe. And this was 150-some acres. Reno Colony was purchased for the Washo tribe, twenty acres, and that was the extent of a land base for the Washo tribe.

I don't know what the compromise was, that the federal government eventually purchased this ranch lands for the Washo

tribe. But the members of the tribe operated that ranch for a short time, and they didn't do as well on the ranch as they thought they would, and eventually it went out of Indian hands and leased to non-Indian farmers. This went on for approximately fifteen years or so, up until two years ago.

Then when we reorganized our Tribal Council, why, as a Tribal Council, we terminated the leases on the ranch, and brought it back under tribal operation. And so far, we're not making any profits by any means, but I think we're meeting expenses on the ranch right now. And we hope someday that we can make the ranch productive to support at least the senior citizens of our tribe as well as providing income for the tribe.

There is a tentative, long range program right now for the development of the ranch. We would like to bring into the land allotment area all the private lands that are now in the hands of private owners. If we can purchase these lands, we can pretty much consolidate the Indian holdings in the Pine Nut Range. And if this is possible, we could withdraw some Bureau of Land management land that is also checkerboarded in the area and make it into a full block of Indian land. If this can be fenced in, then developments in recreation can be made in that area. We could run livestock in the area. The entire area needs to be reseeded for these purposes. There's springs, and some of the water that is up in that area needs to be developed. If this can be done, this can be an income source for the Washo tribe, utilizing the ranch as a home base. The allotted land area could be utilized for recreation areas where people can come and spend part of the summer, part of the fall, and we'd have riding stables in the valley, and then from there, people can take the bridle paths back into the Pine Nut Range where they can travel for two and three days at a

time, and accommodations for them being provided in the back hills where they can be taken care of,

There is also a possibility of developing a youth camp in the area where youngsters can spend the summer, or part of the summer. And this is always a good way of spending summer for youngsters.

So the Washo ranch, the tribal ranch, I think, has its purpose. And they in turn can provide sources of feed for the stock and support the senior citizens of the tribe and probably some income source for the entire membership.

The only kind of support we need right now to do this is financial. We're thinking in terms of borrowing from the federal government to make the purchase of the private land. Then I think the claims judgment for the tribe will eventually be used for financing the operation of the tribal ranch and the various other enterprises that the tribe wish to develop.

One of the other areas we'd like to see developed is along Highway 395—we'd like to see a big recreation development with a swimming pool, ball fields, park, gymnasium, and a possible motel, trailer park. I think these kind of developments along the highway would be beneficial to the tribe. It's difficult to find a real good, modern up-to-date motels and facilities in Carson Valley. And if we can put one in, why, I think this could be of benefit to the entire Valley.

We're not thinking in terms of these facilities being used by Indians alone. What we're saying is that the Valley people in the area could use the facilities, like the recreation facilities. The gymnasium will be somewhat of a multipurpose kind of a thing as well as for recreation and maybe meeting halls, banquet rooms, small convention facilities for the Valley.

There'll probably be people opposing it. They'll probably want a hundred percent per capita payment, but I don't think we'll allow it. We'll have approximately \$4 million to—if we don't appeal, we'll probably have \$4 million to distribute. But I think \$1 million of it we're going to withhold for investment purposes from which we can derive some interest which we could use for operation. And maybe capital gains could go back into the principle, and maybe the following year'd be additional income for the tribe.

You know, back in 1934 under the Reorganization Act, the federal government set up self-governing bodies throughout Indian country, proclaiming then, "You are now your own government. You can run your councils and you can govern your people the way you see best," and they gave a lot of leeway to the Indian people. But what they didn't do, which I always felt was a necessity, too, was consider, when they set up these self-governing bodies, that the municipalities and county governments couldn't operate this way; neither could Indian councils operate this way without finances. And there was never any finances involved in the self-governing procedures of Indian tribal councils. This is one of the reasons why it hasn't developed to the point of where you can really recognize it as a self-governing body, self-governing group.

I would like to see the tribal councils being financially supported, but that's a full-time job. There has to be continuity in the area of tribal government. And many of our tribal chairmen, members of the tribal councils, they all work for a living doing some other kind of a job, which puts the tribal government on a part-time basis. And this is bad. The tribal council or the tribal government is not effective.

I think that the Washo ranch has its place, and it has its function for the Washo tribe. It's

just a matter of financing the operation and getting it to work and developing it to the point where it can be productive.

What direction do I think other affairs of the tribe are going to take in the next ten years or so? Well, I really don't know. We like to think it'll grow. We like to think there could be more developments. The reason why I feel that this has to grow and additional developments the] made in order to improve it is that this will give employment to our people now. This goes back to where I said earlier when we were talking about young people, that we need educated youngsters to come back to something. And they could pick it up. If we had a youngster in park management, that'd be his position up there. And agriculture, the ranch would be his position. And for recreation, he'd have something to do with the recreation system. Any of these areas. And business administration, we need people in that area to operate the whole process of government and so on for our tribe. I think this is what we're talking about. This is what we're looking for when we're talking about developments and we're talking about our youngsters getting educated and going back to something that they can do. And they in turn will contribute more developments to what already has been started.

I wouldn't want to see any programs phased out now because we need all the programs that we have now. After these things occur, I think our people can have the confidence within themselves to do things, knowing that they have contributed, and knowing that they've had the education, they can do the necessary things that comes along. I think this is great! This is what we'd like our young people to feel.

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## OBSERVATIONS OF CROSS-CULTURAL RELATIONSHIPS

I've encountered many people in the work I have done since I started working in the railroad shops. There was some prejudice in the area toward me at that particular time, when I first started to work for the railroad. But eventually, because I had—I felt that I had proven my ability to cope with the necessary things that is needed and had to be done within the line of our work and associating with the various non-Indian people in the railroad shop, I felt the prejudice was eventually eliminated.

In my early days in Carson Valley, I remember when many of our people were prejudiced against the white people because of the way they were being treated in the Valley—not particularly in the rural areas because I think many of our people—there were a lot of good people in Carson Valley, but there were some that were prejudiced against the Indian people, and particularly in the town areas where it was more noticeable. There at one time, I remember when we was youngsters that all of our people that came to town would have to leave at six o'clock when

the siren went off on top of the telephone building. And that was the time for Indians to start home.

But I feel, as far as prejudice is concerned, I think that it's on the basis of ability to perform with the non-Indian neighbors, that eventually this prejudice can be outgrown. And the fact that people recognize others as people and working together—I think this would eliminate the feeling of prejudice among people.

As long as I have worked in a non-Indian community, I've really never thought to put myself in the position of being prejudiced because I've never really had to experience it in such a way as some of our people probably have—being forced out of stores or forced out of somewhere where they feel that they have every right to be. But this has never really occurred to me, other than what somebody has said or what somebody has done. And I really don't pay too much attention to that because I feel that an individual that is prejudiced against me, I feel that he doesn't know me, and perhaps if



he got to know me a little better, he wouldn't have that feeling.

Did this take any particular forms—at work, for example? It wasn't a feeling that made me become frustrated or anything about the situation, but I think there was one incident that did occur that I really—that really angered me at one time. This was between a man and myself, and we weren't working together, but he was working near me, and he said, "Hey, Indian)" He says, "What do you think you're doing there?"

I sad, "Look," I says. "You know my name." I says, "You call me by name." I says, "If you don't want to call me by name," I says, "there's other ways of expressing yourself." And that's as much as I said. Then he didn't say any more, and I think eventually the particular individual thought of it, and he didn't pursue anything after that. But I bowled with him on a team, and if he did hold any prejudice after that, he did not show any against me.

Do I want to discuss Indian prejudice toward whites? I think it's just a matter of ignorance. I think the Indian people also is prejudiced against the white people because of the mistreatment that they've had. I don't know who's right, whether the Indian's right or the white man's right. But I think I do know that the Indian people has got to prove themselves to be what they are and what they'd like to be in order to eliminate the prejudice. I think it goes both ways. But in order to eliminate any kind of a prejudice, I think two people have to understand each other to eliminate it.

Although we've always felt, even in my early upbringing, my aunt, who was quite prejudiced against the white people, always told me when I was a youngster that I shouldn't argue with a white man because I don't know what I'm talking about. "White men are smart people. We're doing their

bidding, and this is why we're living the way we're living. And we don't have too much to say about how things are to be, or how we should live." In other words, she says, "Let's accept what there is and how best we can cope with what we've got," which is very little.

I don't know; this is probably—maybe one of my challenges at the beginning of life, and I always felt that if any of our people makes the determination to be outstanding in achievement of whatever he pursues, this can be done, whether by educational process or by association. I haven't had too much education; perhaps I haven't had education as much as I'd like to have. But I think most of my educational process has come from discussions around round tables and general association with non-Indian people. There's much knowledge to be gained from this area if you're observant.

I think I've said earlier that the motives I had in quitting the Bureau of Indian Affairs road department was that I would like to see how the non-Indian people live and then how they meet life. And in fact, after breaking into the railroad shop and working with the non-Indians in various capacities as a workman, as a fellow socially, and as a union participant, and so on, and fulfilled every obligation that I've been appointed to do, I feel that I have gained much knowledge in the area of non-Indian society. I've even went so far as lived among the non-Indian society in all that time. And the non-Indian neighbors that I've had were considerate. We have had neighbors that have had children that played with our children and made themselves welcome in our home, as well as our children made themselves welcome in their home. And some of the very good friends that I have made are non-Indians. Several have moved out Of the area, and we have had occasion to visit them in other areas and other states,

and we were welcomed into their home just like a long-lost member of the family. This is the kind of a relationship that we find among the non-Indian people because of the fact that they realize we are people as well as they are. And the prejudiced area, I think, could be eliminated if people understood each other. We have made many friends and many acquaintances. All the relationships I have had with the non-Indian people have been good, and I really don't feel that there is that much of a prejudice against Indian people because of the fact that it has been demonstrated to me. I feel much can be eliminated by working together.

Do I think that the people in the non-Indian world see me as sort of a typical Indian? Well, it's hard to say. It's hard to say whether they see me as a typical Indian, depending on what they know about Indians. I hardly can give you an answer that they can classify me as a typical Indian or different because I think the majority of our non-Indian people don't really know our Indian that well. Most of them seem to have some stereotype knowledge of Indian people, and this creates some problems with working with our people, too. Whatever has transpired prior today, I think much has been eliminated as factual history concerning Indian people, and this is one of the reasons why many of our non-Indian people don't really know our native Americans as they are. I feel, as far as [the] Indian's culture is concerned, we still have much to contribute to the American society. But on the basis of civilization, they say that when the white man entered this country, they brought civilization to the Indian people. Oftentimes, I wonder whether this is so or not, whether the Indian people had a better, civilized world that the white people had entered into and they changed it, on the basis of education, to call it a better, civilized world. I think there's an

area here that could be considered as probably some controversial and some worthwhile area or topic. Because our Indian people regard the white people, as far back as I can remember, as people with no conscience because our Indian people had always had the opportunity to make decisions for themselves, and most of what they had done was in organized procedure, whether in clans or family-wise, and it wasn't a matter of any particular one that was left out because they did not participate or they did not conform to the rules and regulations of that particular group or clan. We feel at times that the white man really doesn't—well, we do feel this way, that the white men really don't understand the principles of our culture, and they have not yet made any efforts to understand it.

What particular things about it? I think it's the whole culture. I've lived among the white people for a great number of years, and I've got to know them, and they're entirely different from our Indian culture in small things, which can lead into a way of life, the larger things. Of course, see, our people are not competitive among themselves. But I feel with the education that they have acquired, they can become just as competitive with the white world, but not as much with their own people. It's a matter of helping each other along. I think this is one of the reasons why our people, before the white man, were able to exist in this country as long as they have. Without organization, they probably wouldn't've been able to exist.

Today, what plays an important part within our Indian communities—our Indian people and their culture—is the introduction of the white man's culture, and we became bicultural. And it's difficult at times to define the white man's culture and use it as our culture also because of the educational processes that exist. There is no other means.

We cannot accept it in any other way because I feel it's necessary that we do adopt some areas of the white culture with ours, we being the minority in this case. This is what makes it difficult for a lot of our people to understand. At times, with some of the people, it gets to the point where they become frustrated because they see no sense in participating in the white man's culture and entirely forgetting their own. Perhaps this is one of the reasons why our people—I wouldn't say perhaps—I think this is one of the reasons why our people are in the condition that they're in today. The white man's culture was not readily acceptable to our Indian way of life.

As I've said before, we have much to contribute in the area of cultural merging. There is a lot—many good things about the white culture that we could adopt and are adopting, but we have no standards. Perhaps one day, when we have our Indian people reorganized to the point where we could set a base line for cultural purposes and say, "we accept this and we do not accept that," in one culture or the other, and set a standard of a culture which could be something real good and acceptable by our Indian people—. Whether the white people would accept this or not doesn't make any difference. I think our Indian people are the people that is primarily affected in this way. Right now, as individuals, we practice this. And I think I've done it, and I think my family has accepted this kind of a change. And with the education of our young people, our old way of living and our old cultures are not entirely acceptable because of the education that they've had and are going through, and eventually living in the American society and competing in the way of the white man. I always felt that if we do set a standard among our Indian people as to cultural status, I think this would be one of the finest cultural settings that any group of people could have.

What specific things do I think are worth adopting in the white culture, beyond competition? Well, it's difficult to say. There's different kinds of feeling. There is mixed feelings about it. We know, definitely, that we cannot go back to our old cultural background because of the time and age, the progress of technology and science, and what our Indian people are becoming involved in. But I think in the areas where it affects our people in helping each other, in working with each other, in setting standards of living among our Indian people could be best—. I don't know exactly how to explain it, but that's the way I feel about the whole thing. I, myself, don't feel that the white culture is the answer to our people, even to myself. I think where we feel that how best we can work with our own people to gain the best advantages of living, both religiously and technically among our people, I think we're going to have to find our own way in this area, so that we can become a contributing factor to both the Indian and non-Indian cultures.

What things do I think the white culture should adopt from the Indian culture that would enrich it? One of the uppermost things, right now, is in ecology. We see this throughout the country right now, where Indian culture had always been in preservation of natural resources and the preservation of—well, it's a practice that they've carried on for generations. They've practiced conservation, they've practiced rotation of hunting and such as that, and they've— I don't know; it's just a general feeling among the Indian people. It has been taught at a tender age, these various things, in our Indian culture. But the concept of valuation that the white man has, we feel, is too much in the area of monetary, not so much as preservation of natural life or how the country should be preserved for the next

generations and so on. But this is one of the big areas right now, and I think the white society is beginning to realize the fact that much of the things that has been destroyed should be restored, which, I think, should've been planned to begin with.

This is the same way in human resources. Where our people had helped each other along, working together, and one not outdoing the other to the point of monetary gains or personal gains, or whatever, I think our people had conscience enough to help each other along. Where in the area of education, the school system is expounding on competition, knowledge, and higher education, and competition for various things in life—politically, socially, and all these things—our people do not indulge in these kinds of competitions. Because the white man is eager for social prominence, political prominence, they forget the people that they are—when they become in the representative positions, they forget the people that are incapable, or less fortunate, to help themselves along. I always felt this was one of the big problems of the white society.

And in looking back, with all these technological developments and technology being used, and science being able to work out the flights of the astronauts—to pinpoint a landing base on the moon, which no one has ever attempted before, and they were exact and accurate to the point of landing—the things that they've done for the human race in this country, there is no comparison. I think if the American society had exerted a little more effort in the area of human development—human resource development—that we would not today have the problems that exist throughout the country, in race riots and poverty programs and so on and so forth.

Because of the advancement of technology and science and social classes in this country,

it somewhat has created a sort of a vacuum; a lot of our people that are probably incapable, probably do not have the ability to participate in these areas, were caught in a vacuum. And then one day, the American society looks back on what they have created, and this is what they see. And they've gotten so big that it has created problems. Various kinds of federal programs have been initiated to make the correction, and these corrections has been, in many cases, inadequate; in many cases, it's just a token sort of a programs that people really don't understand how to utilize in helping the people that are in need of help. Considering the wealth and the intelligence of the American people, this is hard to believe.

There does the Indian movement fit with the problems that the Negroes have? Do we work together well, or are we going our separate ways? We don't seem to work well together. Although we say that we have things in common, that we should work out our problems together, it doesn't work that way. Many of our people are reluctant to work with colored people because of their aggressiveness and their—. They feel that they don't want to be involved in marches, demonstrations, and such as that. Whatever the Indian people feel they could do, they could do pretty much by themselves. They might be a lot slower in accomplishing it, but they like to feel that they could accomplish it eventually. I think we're emphasizing, more and more, education now. And perhaps we'll have some pretty strong programs coming up eventually in education where we can give our youngsters a little more strength in competing in schools, instead of dropping out. This'll probably be one of our greatest assets in our youngsters, is their education. Too many of our people have a limited education, and all they can do is probably some semiskilled or even skilled work. And that's as high as they go.



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## CIVIC AFFAIRS: BOY SCOUTS AND THE BAPTIST CHURCH

### BOY SCOUTS

During my apprenticeship in the Sparks shop, I got to know many of the non-Indian people that worked there who lived in the Sparks and Reno area. And through the apprenticeship program, I met a man that had been interested in Boy Scout work and so on and so forth.

Incidentally, while I was going to school, I belonged to a Boy Scout troop which was outstanding in its achievements. I had a Boy Scout background, so this was no difficulty to me to fit into the Boy Scout program. This was in early 1937.

When I started to work for the railroad, this was the fifteenth day of November, 1936. And I got involved in this Boy Scout program, and we developed one of the better Boy Scout troops in the Sparks area. In competition, why, with other Boy Scouts—troops—in the area during the camporee period, our Boy Scout troop from Sparks was quite outstanding in its achievements.

I worked with the Boy Scout troop for approximately six years in the Sparks area. Then I got involved in union activities with our department in the railroad shops.

But when I got into the Boy Scout work, this was all made up of non-Indian boys. I didn't have any Indian boys in the Boy Scout troop at all. I worked with the Sparks Boy Scout troop which was sponsored by the Mormon church.

I got acquainted with a man where I was working, and he was quite involved in Boy Scout work and we got to be friends, and he asked me if I would like to help him, and I says, "Well, I'll help with what I know." And this is the way I got involved in Boy Scout work. Eventually, I became a Scoutmaster of that troop. I guess I worked with them for about six or seven years in Sparks. Then I moved to Reno from Sparks, and I took over another troop that didn't have no Scoutmaster, which was sponsored by the Rotary Club in Reno. And I was with them for another five years or so, five, six years. And then I moved



to the Reno-Sparks Colony about that time and I carried on the Boy Scout work in town, which was in Reno, which was also made up of non-Indian youngsters. Then I left the troop in Reno and organized an Indian Boy Scout troop on the Reno-Sparks [Colony]. And I worked with them about three years. And this is when I began to know other tribes a little better in talking to various Indian people about the organization of an Inter Tribal Council.

But during the time I was the Scoutmaster in Sparks and Reno, I think people have gotten to know me fairly well in the Scouting circles, and I've had some responsibilities as a camporee director two or three times. And working closely with the other Scoutmasters, we had several outings for the youngsters. Even today—of course, these are all men now—every now and then, somebody would recognize me and we'd stop and talk. Perhaps I wouldn't recognize them from only when they were youngsters.

Recently, I was coming back from San Francisco when I got off the plane here in Reno and somebody tapped me on my shoulder. And I looked back, and he says, "You're Mr. Dressler?"

And I said, "Yes."

And he said, "Do you remember me?"

And, "No, I don't."

He says, "Remember Morris from Troop 10?"

And I remembered him then. And he said, "That's me." And so he—[laughing] he's a captain of a—he's a pilot. He has a flight from New York to Italy. But he remembered me.

And there's two other boys that went to the military academy in Annapolis, and they were back in Reno at one time. And my wife and I were shopping up town and they were walking down the street, and they recognized me, and they stopped and we talked there for quite a long while.

So I think—I don't know, I always felt that perhaps I contributed to some extent to the youngsters that were in the Boy Scout troop, and I always felt real good about it because of the achievements and one thing and another that they have performed in later years. So I think I've enjoyed working with youngsters when I had the time to do it.

There wasn't really anything special about Boy Scout work. They've had certain things that they've had to learn, and I knew—well, it was just more or less second nature to me to teach these youngsters. And perhaps I'd teach them the shorter way of doing things than they've learned through their handbooks, and such as that. And we had fire building contests and stuff like that without the use of matches, and maybe setting up camp with lean-to shelters, and various other kinds of things. But it really isn't anything special about any of these things. It's just a regular outdoor kind of living in emergency cases, is what I was more interested in. Because any time, even after the youngsters have grown up, they may be in a position some day that they need to know these things in order to fend for themselves. So, whatever it was, it wasn't really anything special other than what could be useful in case of an emergency in their lives. Well, being an Indian, too, I think it had an impact because all the kids thought pretty well of me.

Last summer, we had our tribal barbecue in Carson Valley, and at this tribal barbecue, a man came up to me and he—of course, nearly everybody knows the name Dressler in the area, and when I was introduced, he heard my name, and he says, "Are you Mr. Dressler?"

And I said, "Yes."

He says, "I don't think you remember me." He says, "I was in your troop at one time."

And that's Jack Woods, see. He's the manager of the Minden First National

Bank. And he had two older brothers in the troop, and they both know me real well, and whenever I see them, they're always glad to see me.

I think during the time I was with the Boy Scout work, I enjoyed working with those youngsters, and I think they enjoyed me working with them, too, because from the reactions I've had after they had become men. And I think it showed their appreciation then by the way we'd talk about some of the things they used to do in the Boy Scouts.

Did I want to talk about the camporee? Well, it's nothing unusual about a camporee. A Boy Scout camporee is where all boys get together at least once a year in the spring of the year, where they show their camping skills and cooking skills, and various other skills that they have learned through the course of the year. And it's a competitive kind of a get-together for the Boy Scouts. Our boys used to look forward to it because they knew they could do all the things that are required in these various contests that they hold. Then during their stay, sometimes we'd—well, we never used to quite depend on the weather too well. We used to have some bad weather—rainy weather and this kind of a thing—at times, but youngsters were taught to meet all kinds of weather and conditions, and they used to do pretty well. And we've had some real good Boy Scout troops in the area. Most generally, our boys used to come out with quite a few blue ribbons in contests and stuff.

I had a good relationship with the parents of these young people. Oftentimes, I'd go to their home in helping them with their studies in passing for merit badge, or helping them with their test passing. And I've had good relationships with the parents of these youngsters. They're real cooperative.

I never saw any Indian-white conflict in this role? Not in the role that I was in. In fact,

I don't think I have ever had any Indian-white conflict that I've ever been involved in. I've been mostly accepted as one of the people that are in the program or in the activity. Only in the construction work, twice I had little differences with people that were not Indians, but it was minor. It really didn't amount to too much. But with the people I worked with on the construction, they all know me and we all work well.

### **BAPTIST CHURCH**

I think I've had more experience in the non-Indian world than most of our people. I have been involved in various activities of the American society and I've participated in it, and I feel I know their ways because of the experience that I have had. And in coming back to the Indian community, I try to use much of the experience that I have had in the non-Indian world. And because of the fact that I have participated much in the affairs of the church, labor organizations within the non-Indian community, at various times, I have been selected to represent the non-Indian people. In the area of our church activities, I was elected a moderator for what we call the Northern Sierra Convention, which is composed of all the Baptist churches in the northern part of the state and part of California. I acted in this capacity for two years as the moderator of the convention. Much of my education, I would say, is toward the various representations that I've been selected to perform in behalf of church organizations and also labor organizations, and perhaps in service organizations. I've had the opportunity to sit on the national board of the American Baptist Convention, and it's quite interesting to see how people work, how they think, and the various kinds of topics that they bring up which is of concern of the people in general.

With the participation in these various activities, I've learned a considerable amount of knowledge in the area of organizations and how to work with people. And perhaps this is one of the reasons why I feel it's hard to discount the fact that whatever is necessary to correct, that you cannot just write it off as some of the things that "has to happen." There has to be some reason for this, and I always feel that there is some kind of a corrective measure of approach in the area where things are not going well. It often becomes a challenge in the things that I do for the Indian people. I feel it's necessary that there must be some kind of an approach in order to eliminate the existing problem.

Perhaps one of the advantages I also have in working with the Indian people is because of the number of non-Indian people that I have been associated with through this representation and also, just generally knowing the non-Indian people in various agencies, and approaching these people for assistance or using them as resource people. And this has probably made my association with the Indian people much easier than it would have someone else.

Some of the things that I have had to do sitting as moderator of the Northern Sierra (Baptist) Convention was to attend various activities that was going on within the convention. And at times, I have had to participate in some of the meetings that require my attendance in order to work with people. I always sort of felt our Indian people were left out in much of the activities, and I would talk considerable about the problems of Indian people to see if we can't induce some of our church people to work much closer together with their Indian people.

And then at an annual meeting of the Sierra Baptist Convention, it was part of my duty to conduct the meeting— the annual

meeting—and make various assignments of committees or something like this if it should arise.

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## A NOTE ON MY FAMILY

I met my wife when we were in school. And about a year or so, couple of years after I left school, we were married. We raised a family of seven children, adopted one. They're all good kids. We have three in the service at the present time. They've all been to Vietnam. One's stationed in Hawaii now, one's stationed at southern California, and the oldest boy's in the Air Force and he's a personnel instructor at Biloxi, Mississippi. But my wife and I, we've raised the children to help each other and give each other consideration, and they always have, to what extent they can do it.

Mrs. Dressler has always been broad-minded about things that has to be done—whenever I have to leave, whenever I'm not around home. Incidentally, she wasn't too involved in Indian affairs work when I started the thing. And then the longer I worked at it, it seemed to have some influence on her, and eventually, she got involved. So she's just about as much involved in the thing as I am now. She served on the Tribal Council here on the Reno-Sparks, and she's served on various committees—park committee.

She worked hard on that park committee. And when they planned it—when the committee planned it—they were planning for a \$5- to \$10,000 park, just fills and leveling ground and playground and cooking, and that was the extent of what they intended to do at the time. They felt that kids, little, small kids had to cross Kietzke Lane in order to go to the nearest park. And it was quite dangerous during heavy traffic. So they initiated this park project, and before they got done, they got the city recreation department to come down and help plan, and the University of Nevada people to come down and help plan, and so will other independent organizations, and service organizations involved. They had quite a lot of people involved. And when the plan was finalized, it was almost a \$100,000 park. So they proceeded, and they requested from the Fleischmann Foundation funds to assist in the construction of the park. And the Fleischmann Foundation, I believe, granted them \$65,000 on a matching basis. I think they've gotten all their money from Fleischmann Foundation now.

She was instrumental in the construction of the park, and she chaired the committee, and she worked closely with all the organizations and all the people that came down to help construct the park.

She also carries on with a sewing club, which are mostly senior citizens, and she's worked with this group for quite a long while now. Then she's also on the PTA board. So she really hasn't been idle. Oh, I think we all are [proud of her].

Between the two of us, if we're not going to meetings together, one's going out, the other's coming in [laughing]. She's been to a meeting every night since Sunday night. She was at a Tribal Council meeting Monday night, and then we had our housing and our Tribal Council meeting that we both went to Monday night, and she went to the PTA board meeting last night. Maybe we'll stay home tonight.

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## CONCLUSION, AND A LOOK AT THE FUTURE

I'm not going to plan any more than what I am doing now. I feel, though, that the most (dependable) of our Indian people, to do the necessary things that our Inter Tribal Council and some of our people are already starting, have set foundations on which our young people are going to have to develop and improve in the area where we feel that we have a place in this world, such as our old people did in their time. Too many of our people today are confused. We have no culture, basic culture. What we have is just a contemporary culture, and we talk about our culture. What we need to do is define this particular culture that we have facing us. Because due to education, due to different changes in life that we have had to conform to, our basic culture, our basic Indian culture, is lost. What I feel is the culture that we have to contend with today is some part of it will be from our basic Indian culture and some of it from the American culture. How we apply this to our everyday life is up to our individual people. But I think we need to draw a base line to determine what are we and how far are we going to go, and what are we going to do.

How can we identify ourselves as Indian people? What do we need to do to identify ourselves as Indian people and still retain the best part of our Indian culture and accepting the best part of the American culture? Oftentimes, this bothers me, and I see one day, where education is predominant, that we eventually lose our identity. It's possible that some of our people with a higher education will disappear into the American society, and their children in turn will be educated and grow up without knowing their Indian background. Perhaps two generations from now, this may occur. Although we say, "Let's maintain our Indian culture," those that are competing and have adapted themselves into the American culture will probably—many of them will probably stay there. And in turn, their children will continue their education, and their children will do likewise, and this is where the loss of identity begins. It's difficult to say, but I think the Indian people has the determination to make [it] in this area.





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